

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

MORE PASTORAL LETTERS.

ON THE SUBJECT OF SYSTEMATIC OFFERINGS.

"The careless man may throw these documents into the waste basket. The wilful man may say I prefer to give when I please and as I please. But the thoughtful and devout, remembering that our LORD, even in the day of the Church's degradation, wrought a miracle lest it might seem that He and His Apostle were slow to pay their Church's charges, will heedfully and cheerfully fall into line and accept the duty assigned him."—BISHOP LAY.

DIOCESE OF MISSISSIPPI.

DEAR BRETHREN:

The accompanying documents will fully make known to you a most important and promising act of our late General Convention.

That our Church, as a body, has never yet come up to the measure of her ability in contributing to the support and extension of the Gospel, either at home or abroad, is a fact as painful as it is true. Our Christian brethren of various denominations have far outstripped us in this good work, even where their ability was no greater than our own. Individual instances of a generous devotion to this cause have not unfrequently been seen among our people; but the want of a general and systematic movement on the part of the highest Legislature of the Church has left us in ignorance of our real strength, and put in serious question our claim to be a Missionary Church. That reproach, I trust, is, henceforth, to be put away from us. The true Missionary spirit displayed by the Bishops, Clergy, and Laity at our late Convention proclaims a general and serious awakening on this subject. The result of their joint deliberations will be made known to you by the books and documents herewith sent to you. That you will approve the plan, thus unanimously recommended by both Houses, I cannot, for a moment, doubt. It was adopted, after full and free discussion, and with a unanimity rarely to be seen among men of such diversified occupations, and from homes so widely distant from each other.

It remains now, that every member of our Church, whether Clergyman or Layman, rich or poor, old or young, take this subject home to his heart, as one addressed to him individually, and ask himself in all faithfulness, what he can do, and ought to do, to help forward this work of God. Lift up your eyes, brethren, above the plain of your immediate surroundings, and see the mountain heights yet to be overcome, and the deep valleys to be filled before the coming of that Kingdom for which we pray.

Let the Clergy, then, give to *all* the privilege of helping forward this good work. It will impose upon them no small labor; but rich, I trust, will be their reward, in seeing not only a two-fold, but a four-fold increase in the Church's treasury beyond all that has heretofore been known.

Need I add anything, dear brethren, by way of impressing you with the vital importance of this subject, and the necessity of a hearty and persistent action on the

part of all of you? Who should not be thankful for the opportunity of thus making our Ministry and Sacraments more widely known and enjoyed in our needy Dioceses and our distant frontiers, as well as to the more distant and destitute heathen? Let us hope, then, that both the Clergy and people of my Diocese will engage in this design with hearts grateful for the privileges they enjoy, and with a hearty determination, through an increased liberality, to share these privileges with their less favored brethren.

To this brief but earnest appeal permit me to add the fervent prayer that you may all, in proportion as you are put in trust of God, give cheerfully and liberally to the cause of Him who gave Himself for you.

Your loving Bishop,

W. M. GREEN.

MISSIONARY DISTRICT OF NEBRASKA AND DAKOTA.

DEAR BRETHREN :

At the recent General Convention, the Board of Missions of the Church adopted a new plan for providing a revenue to support the Missionaries and Missionary Bishops of the Church.

Heretofore the usual method has been to rely almost entirely upon collections taken up in the various churches once or twice a year.

In our Diocese we have also had in operation, in addition to the usual collections, a scheme that we have called "The Missionary Mite Fund."

The new plan proposed by the Board for general use throughout the whole Church is the obtaining of annual subscriptions for the Missionary work of the Church, as far as possible from all communicants, baptized members and friends of the Church, to be paid in quarterly or semi-annual instalments.

The Subscription Books have been prepared and will be sent to all the Clergy, who are earnestly requested to undertake personally, and by agents appointed by themselves, this needful work in all our Parishes.

The income of the Board of Missions by the old plan has been about \$325,000 annually. We hope by the new method to make the income at least \$500,000 a year, and much more than this sum could now be profitably expended in the continually expanding Missionary fields of the Church.

Few of you, I think, realize the fact that *seventeen Bishops* and about *Six Hundred Missionaries*, at home and abroad, are supported in whole or part by the revenues of this great Board.

The Missionary District of Nebraska and Dakota is now receiving \$8,000 annually from the funds of this Board for the support of its Bishop and Clergy.

In no one year have we ever paid into the treasury of the Board as much quite as \$1,000, and many years our contributions have fallen far short of that amount.

Except for the aid rendered us by this Board, all our Churches in Nebraska and Dakota except *ten* would be closed, and *three-fourths* of our Clergy would be compelled to leave their present positions and seek work elsewhere.

Now, my dear brethren, what an obligation therefore rests upon us to do all in our power to increase the revenues of this generous and General Board of Missions.

We ask every one who feels any interest in the work of the Church of CHRIST upon earth, yea, every one who feels any gratitude for what the Blessed LORD has done for him or for her, to enter heartily into this new plan and to become an annual subscriber. Many of you are such now through the agency of the Missionary Mite Fund, which will henceforth be merged into and incorporated with this latter and more general method. And we trust that many others who do nothing now for this work except to put a small sum on the offertory when the plate is passed round, will be aroused to a higher sense of their duty and become regular helpers in accordance with their ability.

Another feature in this new method is, that the names of all subscribers are to be forwarded to the Secretary of the Board of Managers, and that the acknowledgment of contributions will be made to individuals, and not to parishes as heretofore, and that at the close of every year a list of contributors throughout the whole Church will be published in the *SPIRIT OF MISSIONS*, which I hope you all subscribe to, pay for, and read.

We want to see a large number of the names of the Churchmen and Churchwomen of Nebraska and Dakota on that great list, not solely for the fostering of local pride or personal ostentation, but because we want the Church to see that there are plenty of men and women and children in our Diocese who know their duty and have the grace to do it.

Upon the willingness, the faithfulness, the labor and the bravery of the Clergy, above all others, the success of this new movement will depend. If they do not take hold of it with determination and maintain their hold with pertinacity it will fail. But to make their work in this matter effectual the laity must stand by them.

I will not stop to argue the point that every baptized member of the Church is pledged by the sacred mark upon his brow, to do what he can and give what he can for the spread of *CHRIST'S* Name and faith on earth. If you are not already convinced of this, may the *LORD* enlighten and convert you.

We hope that this plan will be so generally put into practice, and so thoroughly worked as to obviate the necessity of collections for General Missions in our churches; not that I think it would be an advantage to any Parish to give up its weekly offertory, but because the successful operation of the new method now proposed would leave the Sunday offertory for other uses.

Much as I love the people of my charge, and highly as I may appreciate their efforts and their sacrifices in the Church's behalf, I do not think that it can be said of them that their "zeal for the *LORD'S* house hath eaten them up," and therefore the more they give and the oftener they give for such purposes the better it will be for them.

The Church in her highest Assembly of Legislators has resolved upon this plan for the raising of our Missionary Revenue. It is the best plan that human wisdom and much experience can devise. It is now the determined method of the Church in this land, and as loyal and loving children, we must act upon it and carry it out.

Let us give conscientiously, steadily, cheerfully, promptly, in accordance with our means, for God's work on earth, and His blessings will follow and surround us now and evermore.

I am very affectionately

Your Friend and Bishop,
ROBERT H. CLARKSON.

DIOCESE OF KENTUCKY.

MY DEAR BRETHREN:

I send you herewith, the documents setting forth the plan suggested by the Board of Managers, and approved by our Board of Missions, for increasing the offerings of our people to the Missionary work of the Church. I beg your most careful consideration of the features of this plan, that you may successfully introduce it into your Parishes, and I hope that this introduction will be made at once. These facts cannot be questioned; viz:

1. We need greatly increased offerings that we may do the work committed to us.
2. God has given our people large means.
3. We must represent to them in every way their duty in the matter, and offer them every encouragement and inducement to do it.

The assembled wisdom of the Church has agreed that the plan proposed is best

adapted to accomplish this great end. Therefore, let us, one and all, try it loyally, fully and earnestly.

The very great advantage to be gained is, it seems to me, the inducing persons of small means to contribute of their little. Notoriously, the larger part of the amount now received for Missionary work, is the gift of a very small number of people. The poor are unable to give much at any one time, and hence their entire offering for the year is the measure of their ability on the occasion when the appeal is made.

By the faithful use of this plan, it is believed that these small offerings can be at least quadrupled, and besides that a multitude who have never heretofore contributed, will do so when called upon in this systematic way.

But one great difficulty presents itself to me. No plan is worth anything except it be worked; will the Clergy faithfully work this one? To do so will cost time and trouble, and yet I can but trust that the Clergy of Kentucky will honestly try it.

Choose collectors who will be diligent and faithful, but remember that the Rector must be the chief agent if success is to follow.

Faithfully yours,

T. U. DUDLEY,

Assistant Bishop.

DIOCESE OF WESTERN MICHIGAN.

THE Bishop requests that the following Pastoral be read in every congregation of the Diocese, on a LORD'S DAY, in the Morning Service, soon after it is received.

BRETHREN OF THE CLERGY AND LAITY:

It has not been from any lack of interest in the plan so emphatically endorsed by the late General Convention, sitting as a Board of Missions, that I have not addressed you on the subject at an earlier day. I have waited to give the matter due inquiry and consideration.

You will bear me witness how persistently I have urged our duty to the General Missions of the Church, addressing you in Convocations and Missionary Meetings, speaking decidedly in my Convention addresses and on my visitations, and even approaching the Clergy personally. The Local Secretaries have been most diligent in urging the support of our Missions.

The recommendation has been, that every Mission and Parish should annually make an offering for Domestic, Foreign, Indian, and Colored Missions. So far as securing the gifts for Domestic and Foreign Missions from our Parishes and Missions, we have mainly succeeded, though some substantial Parishes have refused to be urged. Beyond this, there has been failure. The offerings generally have been wretchedly small. The last year, for Domestic Missions the average was fourteen cents to a communicant; for Foreign Missions, less than seven cents to a communicant. Only twelve Parishes needed two figures in the dollar line of the contribution table to express their interest in the Church's great work. Our own plan having failed, I could not withhold my recommendation for at least very careful consideration of the plan of the Convention. I am unwilling to disturb any existing plan that is working well, but where there is no such plan, I beg my brethren of the Clergy, to try what comes before us with such serious endorsement, and the laity to fall in with the wishes of their elected guides and leaders.

Domestic Missions have especial claims upon us from the liberality of the Board ever since we have been a Diocese. The present year we receive for our own Missions twice the sum we gave last year for all the work for which the Board is responsible.

The pledges for our Diocesan work must ever have precedence; but this is not to say, that our Missionary interest is to be bounded by our own small Diocese. The envelope

system, as carried out in many of our Parishes in a way I have not liked, is undoubtedly an obstacle to this pledge-system for Missions. Yet any charity worthy the name must have various modes of contribution. To refuse a weekly or monthly payment for Missions because there is an agreement for similar payment for parochial support, is as senseless as were the refusal to have an account with the grocer, because already there is one with the butcher.

The present Churchmanship, whatever its boasts, is always repelling the most reasonable and urgent appeals with, "our Parish needs all we can pay."

I am sure that when this matter is well-explained to our laity few will show such narrowmindedness. In carrying out this plan in its details, I hope that the offertory will be recognized and the Missionary sermon and meeting will be frequent.

This Pastoral means business, but it is our FATHER'S business. Hence it will be carried to good and true results only through the grace of God given in answer to our prayers. I have already set forth a prayer for Missions, compiled from the Missionary prayers set forth by the House of Bishops. I repeat the request, that the Clergy will use it on at least every other Sunday, and exhort to prayer and supplication in private and in the family, that "God's way may be known upon earth, His saving health among all nations."

Faithfully your servant for JESUS' sake,

GEO. D. GILLESPIE,

Bishop of Western Michigan.

NOTE.—A Clergyman who has had experience in a body of Christians who have the largest Missionary treasury in the country tells me that their reliance for securing subscriptions is a good Missionary Meeting at which the annual subscriptions are made.

DIocese OF PITTSBURG.

THE Standing Committee of this Diocese, at present its Ecclesiastical authority, commend the plan for systematic contributions to Missionary work, including both Diocesan and General Missions. They respectfully urge its adoption by all the Parishes and Mission stations of the Diocese.

AMERICAN CHURCH BUILDING FUND COMMISSION.

WE are requested to give the following notice; and desire to say that, but for the mistake of the printer, it would have appeared in a previous number of the SPIRIT OF MISSIONS:

This Commission, established last October by the Board of Missions (comprising in its membership both houses of the General Convention) has entered upon its work. Rev. CHARLES HOWARD MALCOLM, D.D., assistant of the Right Rev. Henry Champlin Lay, D.D., LL.D., Bishop of Easton, was appointed Secretary, and has accepted the position. An office has been established at Room 22, Bible House, New York. The object of the Commission is to create a fund of One Million Dollars, the income of which shall aid in the building of new churches, and portions of the principal of which may be loaned for the same purpose. An auxiliary committee will be organized in every Diocese; once a year, during the next three years, an offering will be asked from every parish in the land for the fund; and the aid of every individual member of the Church is requested. In view of the importance of the object, and that the fund may be raised before the meeting of the General Convention in 1883, and thus be an offering to God for His providential care

in the past, and be used for the extension of His kingdom in the future, the Commission asks the earnest co-operation of the whole Church. Communications may be addressed to Dr. MALCOLM. Contributions may be sent to Mr. LLOYD W. WELLS, *Treasurer*.

NOTE.—Any of our readers having copies of the SPIRIT OF MISSIONS for January and February, 1881, to spare, will confer a favor by mailing them to us. We have had an unusual call for these numbers and the editions are exhausted.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from January 1st, to February 1st, 1881.

ALBANY.		NEW HAMPSHIRE.	
<i>Balston Spa</i> —Christ Church.....	44 96	<i>Concord</i> —St. Paul's Church.....	22 81
<i>Stockport</i> —St. John the Evangelist.....	25 00		
	69 96	NEW JERSEY.	
ARKANSAS.		<i>Elizabeth</i> —"A. V. M.".....	20 00
<i>Pine Bluff</i> —"R. V. McC.".....	1 85	<i>Trenton</i> —St. Paul's Church.....	5 00
			25 00
CALIFORNIA.		NEW YORK.	
<i>Anaheim</i> —St. Michael's Church.....	4 35	<i>New York</i> —St. Clement's Church.....	73 65
CONNECTICUT.		Miss Sarah White, through Woman's Aux- iliary.....	4 00
<i>Groton</i> —Mission.....	7 20	"J. P. D.".....	100 00
<i>Middletown</i> —Epiphany Church, Offering through Woman's Auxiliary.....	10 00	<i>Yonkers</i> —St. Paul's Church.....	80 00
<i>New London</i> —St. James' Church.....	25 00		257 65
<i>Waterbury</i> —St. John's Church.....	185 56	NORTH CAROLINA.	
	227 76	<i>Statesville</i> —Trinity Church.....	4 80
DELAWARE.		NORTHERN NEW JERSEY.	
<i>Wilmington</i> —St. John's Church, of which Rev. T. G. Littell, \$25.	60 67	<i>Newark</i> —"T. H.".....	100 00
		<i>Orange</i> —Grace Church.....	179 00
EASTON.			279 00
<i>Trinity Cathedral</i>	2 68	RHODE ISLAND.	
FLORIDA.		<i>Bristol</i> —"M. G. DeW.".....	50
<i>Lake City</i> —St. James' and Holy Cross and St. Mary's, Margaretta Mission..	7 47	<i>Providence</i> —"C. C. C." through Woman's Auxiliary, for Publications.....	1 00
GEORGIA.			1 50
<i>Augusta</i> —Church of the Good Shepherd....	10 00	SOUTH CAROLINA.	
ILLINOIS.		<i>Charleston</i> —Calvary Church (colored).....	4 63
<i>Chicago</i> —"Mrs. W. B. E.".....	5 50	<i>Pedee</i> —Prince Frederick Church.....	23 37
KENTUCKY.			28 00
<i>Louisville</i> —Grace Church.....	14 55	SOUTHERN OHIO.	
The Rt. Rev. T. U. Dudley, D.D.	15 00	<i>Zanesville</i> —St. James' Church, "Faith"	10 00
	29 55	TENNESSEE.	
LONG ISLAND.		<i>Nashville</i> —"Mrs. D.".....	1 00
<i>Brooklyn (E. D.)</i> —Christ Church.....	10 25	VERMONT.	
Through Woman's Missionary Association of Long Island.....	10 00	<i>Buck Hollow</i> —"L. W.".....	5 90
	20 25	<i>St. Johnsbury</i> —St. Andrew's Church.....	5 00
MAINE.			10 90
<i>Lewiston</i> —Trinity Parish.....	7 78	VIRGINIA.	
<i>Waterville</i> —St. Mark's Mission.....	6 25	<i>Roanoke Co.</i> —St. Paul's Missionary Society...	13 70
<i>Wiscasset</i> —St. Philip's Church.....	25	<i>Westmoreland Co.</i> —St. Peter's Church.....	5 00
	14 28		18 70
MARYLAND.		WEST VIRGINIA.	
<i>Baltimore</i> —Mt. Calvary Church.....	27 72	<i>Jefferson Co.</i> —Zion Church... ..	60 00
MASSACHUSETTS.		<i>Oakland</i> —"S. P.".....	3 00
<i>Boston</i> —"H. A. C.".....	3 50		63 00
"E. H. S.".....	37	UTAH MISSION.	
<i>Malden</i> —St. Paul's Church.....	20 85	The Rt. Rev. D. S. Tuttle, D.D.....	20 00
	24 72	NORTHERN CALIFORNIA MISSION.	
MINNESOTA.		<i>Lakeport</i> —Trinity Mission.....	4 65
<i>Morris</i> —All Saints' Church.....	5 95	Receipts for the month.....	\$1,274 72
MISSOURI.		Amount previously acknowledged.....	2,585 31
<i>St. Louis</i> —St. John's Church.....	15 00	Total receipts since September 1st, 1880.....	\$3,860 03

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., L.L.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,
" A. T. Twing, D.D.,

Rev. A. T. TWING, D.D., *Secretary*,
22 Bible House, New York.

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Lloyd W. Wells,
" Benjamin Stark,
" John A. King.

Mr. LLOYD W. WELLS, *Treasurer*,
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

MARCH, 1881.

WORK AMONG THE COLORED PEOPLE AT THE SOUTH.

LETTER FROM THE REV. MR. DUNLOP.

WE commend the following very important letter to the careful consideration of our readers. To our great regret we have been unable to lay it before them at an earlier day, but we bespeak for it now the attention and interest which, we trust, will lead to liberal offerings for the support of so necessary and pressing a work.

SAVANNAH, Ga.,

November 3d, 1880.

REV. A. T. TWING, D.D., *Secretary*.

REV. AND DEAR SIR: I beg leave to submit the following particulars of the condition and wants of the large Mission field that the rice plantations of Georgia present, particularly those of the Ogeechee River, to which at present our efforts are confined. These plantations are situated chiefly upon the tide-water lands of the Ogeechee, the Altamaha and the Satilla Rivers (those of the Savannah River are, for the most part, on the South Carolina side), extending inland from the salt water a distance of about twenty miles, and affording employment to a large colored population who reside either on the plantations in settlements numbering from twenty-five to fifty families each, or on

the more elevated lands in their immediate vicinity, where in many cases they own their homes, some acres of land, and cattle, for which there is free and unlimited pasturage. Those who reside upon the plantations have, nevertheless, certain advantages over those who own, or rent their homes, as their employment is more constant, and places them under certain restraints which the others have not, in every instance, learned how to apply. Drunkenness, as a habit, with its consequent evils, is not allowed, except when and where their employer has no right to interfere. Those who are disposed to indulge themselves in this respect may do so on Saturday night, or Sunday, but even then they find it necessary to do this quietly, especially during the months of their employer's residence upon the plantation. Those who persist in such practices are, for obvious reasons, required to leave, and are not allowed to return again except for irregular work, unless they give proof of having reformed.

It is not unnatural or uncommon on the part of a Missionary to suppose that the claims of those in whom he is most deeply interested should be viewed by others as of paramount importance, whilst, in reality, their claims may be inferior to many others that he fails to recognize; yet I think I am

guiltless of exaggeration when I state that the negroes who reside upon these plantations and in their vicinity have a claim upon us as objects of Missionary effort that is surpassed by no other. The following facts I think will sustain this claim.

1. They have not enjoyed the advantages offered by the public schools to those who reside in the cities and towns, except in a few solitary cases, and then for a term of only three, or at most of five months of the year. To them a term so short is useless except where they have the inclination and the means to extend it to the usual number of months necessary for improvement where there is no home instruction or ability to advance without a teacher. The means of doing this, and the inclination to do it, are rarely found to exist at the same time. They are therefore practically without schools.

2. They are naturally disposed to be religious, and they are willing to connect themselves with some Church, unless a degree of self-restraint is required of them that they are not prepared to practice.

3. The preachers sent to them by the denominations, or self-appointed, are in most cases unable to read intelligently, and are as ignorant of a religion that requires self-control as those are to whom they minister.

4. The malaria on these plantations and in their vicinity is so virulent that it excludes white families six or seven months of the year, who would exert upon them some influence for good, also those of their own color who have had higher advantages elsewhere; the gradual improvement, therefore, consequent upon frequent intercourse with persons better instructed than themselves is confined to house servants, and to the few who occupy places of trust. This isolation, it is true, has saved them from the influence of the sceptical and profane (except so far as it is exercised by the bar-room keeper who receives them cordially on Saturday night and Sunday), yet their ignorance and dulness of mind, weakness of moral resolves and strength of animal appetites render it all the more necessary that the Church should extend to them the needed aid.

Upon each of the rivers mentioned there are not less than one thousand souls who could be reached by one Missionary from one central point, provided that means were furnished to support a Mission School upon each one of the larger settlements. He could

superintend four or five schools, and hold services at each. Four Missionaries, one upon the plantations of each river, having each four or five teachers under his guidance, are needed for the proper occupation of the field, but this I fear is to be looked for, if ever, in the remote future.

A statement of these facts was published in three consecutive numbers of *THE SPIRIT OF MISSIONS*, ending February, 1878, but it elicited, I might say, no response. The Board of Missions was enabled subsequently to add fifty dollars to an appropriation of two hundred and fifty dollars that had been made the preceeding year to the Ogeechee River Mission, making it three hundred dollars, but this was not enough to support one free school. I am thankful to God, however, for what has been done. Our school, although it meets the wants of only one settlement, has, with other services of the teachers, been a blessing to many souls.

All that has been done by our Church to reach this vast Mission field since 1871 has been confined to two or three points; that done by the Rev. and Hon. Mr. Leigh on Butler's Island, Altamaha River, who built a church and established a Mission School there—his own means enabling him to devote himself to that work whilst in this country—and by myself on the Ogeechee and the Satilla Rivers. The Rev. Mr. Leigh returned to England about three years ago, and his work, whilst not abandoned, has been deprived of the regular services of a Clergyman. The Mission of which I have charge is now the only one through which our Church is making an effort to occupy this field. What has been done here, and what might be done, may be gathered from the following particulars of its history.

It represents a small portion of the field to which the Rev. Dr. Williams (now Dean of the Atlanta Convocation in this Diocese) devoted himself some nineteen or twenty years before the emancipation, having, during the last years of his ministry, a membership of not less than four hundred communicants whom he had baptized and presented for Confirmation. During the war these were scattered and their churches burned down. At the close of the war the financial condition of the Church in Georgia and of the planters who had contributed toward the support of the work, was such that no

effort could then be made to gather them, or to minister to their spiritual wants. Others undertook, promptly, to supply our lack of service, but they taught them that the baptism they had received was not a valid one, and that the Episcopal Church existed for them only as, and so long as, slavery existed. Their attachment had been to their pastor rather than to the Church. He had been obliged to leave them, and the result was that in 1871, when, as Missionary of the Savannah Convocation, I took charge of this Mission, not more than thirty of the four hundred communicants remained firm in their attachment to the Church.

My other duties as Missionary enabled me to devote to them only one-fourth of my time. In 1874 I resigned the work of the Convocation, but retained the charge of this Mission in connection with a Parish in the city of Savannah. This I could do without much difficulty, as the Mission is not more than thirteen miles from the city, ten miles of which I could travel by rail. My services then became limited to one Sunday Service for Holy Communion at seven o'clock A. M., and an afternoon or night service once a month.

In the spring of 1877 the appropriation allowed by the Freedman's Department of Missions enabled me to employ a school teacher and to support a Mission School for a term of eight months. This has since been extended to ten months (during five months of this time the salary of the teacher is paid by the State), and enables me to report forty children who are able to read intelligently, and who will, I trust, be fully prepared for Confirmation next year. As other fruit of the insufficient labor bestowed upon this Mission since I took charge, one hundred and sixty-six children have received Holy Baptism, and eighty-seven adults. About one-half of the children are old enough to receive instruction in the Sunday-school, and are taught carefully by our school teacher, Mr. Symons, aided by his wife. All who received adult Baptism have been confirmed and admitted as communicants of the Church. Of their behavior as Church members I have great pleasure in stating, that I believe it compares favorably with that of an equal number of any white congregation of whose conduct my observation would enable me to express an opinion. Several, it is true, relapsed into their old habits, but with

two or three exceptions that I do not consider hopeless, returned again, convinced, I trust, that the yoke of sin is not easier than that of Jesus, which in the hour of temptation they had cast aside.

It is now my wish to establish Mission Schools on three or four of the adjacent plantations where no schools of any kind have yet been in operation, and to give the whole of my time to this work, unless the effects of malaria compel me to resign, in the event of which a Missionary would be found. The salary of the Missionary is already provided by the stipend now given, with the contributions of two of the planters, and promises made by two churches in the City of Savannah. *But this is promised on condition that the Mission Schools be supported by our brethren of other Dioceses.* Four hundred dollars would be required for each school; in all about \$1,600 annually, for schools in connection with this Mission, and on this river alone.

I made a visit to New York last spring, hoping to receive promises of a portion of the Easter offerings or of a collection from a number of churches sufficient to secure this amount, but my efforts failed of the success I anticipated. I was informed that the benevolence of the people was taxed to the utmost, and that any response to the claims of this Mission would operate against others of a more pressing character. I was also informed that the Board of Missions gives a full expression to the feelings of solicitude and sympathy with which the Church regards the Freedman, and that it constitutes the only door by which any one may enter in and appeal to those sympathies or hope to strengthen them; that he who would enter otherwise is a thief and a robber, or, as it was more politely expressed, "a sucker," which if not cut thoroughly and completely, would mar the beauty and stunt the growth of the parent tree. I did not know that the utility or beauty of this tree should be determined by such measurements as determine those of the forest pine. I loved to think of it more as the less lofty but more fruitful banyan, that, by a multitude of trunks, takes possession of the soil, each admitting of a separate cultivation, each forcing roots and branches that contribute to the fruitfulness of the parent one by relieving it of some of its work, and from each of which even a passer-by might gather some

fruit unproved, and without the aid of a scaling ladder, much more, one who devotes his life to its extension, without running the risk of being cut as "a sucker."

I did not know that the Board of Missions ever claimed to be the factor, guardian, and director of the human sympathies and benevolent impulses of individual churches, much less of the individual hearts that those churches represent; nor do I now know or believe that it gives full expression to the solicitude with which individual hearts within the Church regard the Freedman, or with which they might be led to regard him were they to see him as he is, and as the Gospel of CHRIST can make him, or, were they to use the eyes and ears of the Missionary for this purpose. That the benevolence of our people is taxed severely admits of no doubt, but the payment of that tax cannot render them incapable of giving liberally in behalf of any object they may recognize as a worthy one. Surely they are not less capable of sacrificing in behalf of such an object than were the men and women who offered their lives in behalf of the sufferers of yellow fever in our southern cities, or who sacrificed money and life, as it were with both hands, for what they considered a worthy object in our civil war, and at a time when other claims were considered as imperative as they are now. If all our Church members gave annually the percentage of their income that after a mature and prayerful reflection they determined to be all that they ought to give for God's work, and relinquished to others all choice as to the purpose for which their offerings should be applied, then it would be unnecessary, if not wrong, to make any effort to alter such disposal; but, since acts of giving are left, in most cases, to be regulated by the impulse of the moment, and since the habit of acquisitiveness under ordinary circumstances checks and subdues the impulse to give, and moreover, since it is true that in acts of generous giving, the soul rises and comes near the REDEEMER as it never can do by any other act of worship, I cannot think that I have exceeded the limits of my duty by the efforts that I have made, with the recommendation of my Bishop, to interest more fully my brethren of the Clergy and laity in the claims of this Mission. I cannot view it otherwise than as a duty incumbent upon the Missionary to

make known the condition and wants of his field to those who have means to give, the neglect of which on his part would be culpable, no less than it would be on the part of those who, acquainted with these claims and possessed of means to help, refused.

At the same time I do not wish to proceed in this work in any way that might be considered irregular by the representative men of our Church, at least, not so long as there is a hope of other means being available; besides, my circumstances will not now allow me to renew the effort to present it personally to our Clergy and laity. I, therefore, beg most respectfully that you will accept the grateful acknowledgments of our members at this Mission (which I am authorized to make) for the aid and kind consideration hitherto given; and, that you will submit to the Committee for Domestic Missions this letter, with the request that the appropriation of the past will be continued, and, as soon as funds admit, that it may be increased so as to support the proposed Mission Schools, without which experience teaches that it is a folly to attempt its extension or to hope for any permanent good result.

I would here beg to add to the acknowledgments of our school-teacher, made from time to time, my sincere thanks for the donations of clothing, and Sunday-school papers sent to him for distribution and for the use of his family. Apart from the substantial aid given to the needy, the mere fact that our poor and their children are, for the MASTER's sake, objects of solicitude to those whom they have never seen, and are remembered by them so kindly, does not fail of bringing forth some fruit in the hearts and lives of those who are only the witnesses, and not the recipients of the kindness.

Hoping that in consideration of the importance and urgency of this work, you will pardon me for imposing upon your time and attention the tax of this long letter,

I remain sincerely yours, in CHRIST's work,
H. DUNLOP.

In a more recent letter Mr. Dunlop writes:

Nothing permanent can be done without schools. We are powerless to stop the sale of intoxicating drinks on Sunday, and the boys growing up to manhood, unable to read, no Sunday-school, homes unattractive

and cheerless, find the grog-shop on Sunday their heaven. You can easily imagine the result of this. Their fathers and mothers may come to religious services, but the children will not, and it is a folly for me in places where I have no school, to hope for any permanent good result from a Service once a month.

During the past ten years I have tried to do my duty toward these people as far as very limited means would permit, and in the face of many discouragements. I am opposed to begging unless duty or necessity demands. I yielded to this necessity and presented their claims to some of our people here, and they promised to aid in the support of a Missionary on condition that the Mission Schools I advocated were supported by others. That condition has not been fulfilled, and the promised aid will not be forthcoming. The month of March would be too late to make an effort for opening schools on the plantations this season. Only one teacher who is acclimated and could continue work during the summer now offers. Teachers who are not acclimated cannot remain on the plantations or in their immediate vicinity later than May. Last year two men of vigorous constitutions, who considered themselves acclimated and did not move off, died from malarial fever, one of them before the harvest season had commenced. I entered upon this work ten

years ago with a constitution that did not yield easily to any exposure or fatigue and may consider myself acclimated, yet I find it necessary for several months of the summer to row myself a distance of twelve miles, ride three or four more on horseback, then, after holding one Service and visiting the sick, return again, frequently against tide and sometimes in a drenching rain. Occasionally I feel obliged to sleep there, but a stay of one night has sometimes caused me a month's illness; yet I could stay in the immediate vicinity all the year round with impunity if not obliged to change for service in other localities and then return.

I feel now that it is time either to give this work up altogether or to devote myself to it. With God's help I shall not resign it before the month of May, but if means are not pledged by that time to support schools and do all that is needed—schools to open next November—I shall apply for work in the West. I prefer Mission work to the Parish, and the work among the colored people has claims that I feel imperative. The poor and ignorant, we believe, ought to have the Gospel preached to them and the more ignorant and morally weak they are, the greater to me seems the obligation, an obligation that I cannot think is lessened by considerations of color, or danger, or health, or life, in its discharge.

SERMON PREACHED AT THE CONSECRATION OF THE REV. JOHN A. PADDOCK, D.D.,

BY THE RT. REV. WM. BACON STEVENS, D.D., LL.D.

"Behold, the LORD thy God hath set the land before thee; go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged."—DEUT. i. 21.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—HEB. xi. 8.

THE words written by Moses in the first text ring out like a startling trumpet call of God, to prompt and earnest action. A summons that admits no parley, that allows for no fear or discouragement.

The words of St. Paul in the second text, seem like the sudden apparition before us of one, who personally had heard the voice of God calling him away from home and native land, and who had personally and promptly obeyed that call; and who, by his fidelity and his obedience, won the enviable distinction of being "The Friend of God." Thus the order and the obedience,

the precept and the example, are right before us, and they fit in, both in language and in spirit, so admirably to the purpose for which we have met this morning, that I cannot but dwell on them as appropriate themes of thought and duty.

Let us try to take in for a moment the object of our gathering this day. God by His providence has called in an emphatic manner our brother beloved, like Abraham of old, to leave his home and go out at His bidding to a land unknown to him, but which he is "after to receive for an inheritance." This call has come to him through the voice of the House of Bishops, moved, as we believe, by the HOLY GHOST, in answer to earnest and united prayer for guidance in selecting the right person for so responsible a position. We cannot doubt therefore that our dear brother is called of God, as was Abraham, and as was Aaron. He has not

taken this honor to himself, it came to him unsought and unexpectedly, without premonition and with startling surprise; and listening to it in that prayerful spirit which reverently asks, "LORD, what wilt Thou have me do?" he has presented himself here to-day, to be invested by the Church with that outward authority and consecration, which will enable him to go to a land which he has not yet seen, and work there for CHRIST and for His Church.

Thus the call of God has been answered by the prompt obedience to that call which nothing but faith in God could inspire. Faith that the call was from God; faith that there was work to do there for God; and faith that in order to do that work, he should break up home ties, and Church ties, and all the interlacing of social life, and go, hardly knowing whither he went, where God had thus so pointedly sent him.

There is no principle that is so powerful in shaping human life as faith. Faith, even in its worldly aspect; faith in man's word; faith in certain physical aspects and promises of good in this or that land, this or that occupation, this or that enterprise; faith in trade, in stocks, in mines, in the hundreds of schemes of men for making money, is the motive power of human action; and the absence of this faith would cause a collapse of the whole industrial commercial mercantile community. The working of this principle of faith, on this low plane of thought and life, is everywhere potential.

If we rise to a higher level, above the mere material and subsistence of daily life, to the grade of literature and science, we see the same principle of faith at work there also. It is faith in alleged facts and reasonings; faith in deductions and generalizations; faith in the products of the laboratory and the observatory; faith in the veracity and integrity of educated mind; faith in laws already established, reaching out to find by induction new laws and wider results; faith in the demonstrations of science and the utterances of philosophy; faith in the stability of physical laws, whether they regulate the life of the ant in the ant-hill, or the sun in the firmament; in each and all of these, and their co-related subjects, FAITH is the exciting and guiding power which leads to thought, to action, to discovery, and to the systematizing of all our knowledge in the world of mind and of matter, brought within the scope of human intelligence. And as to gain a livelihood, and to make money, men will give up great present good, for a prospective better, and make great sacrifices of present comfort and peace, in the hope of reaching to a higher and wider life; and as to gain a name among men of science, or literature, or art, men will toil and submit to

discomfort, and exile, and untold labor, and great physical privations, to rank with men world-renowned—so should it be, so, in the highest sense, it is, in the Church. Here, on this loftiest of all earthly planes of human action, and on subjects which reach down deeper, and up higher, and out broader, than any earthly things of whatever name, because they go down to the lowest depth of our humanity, and up to the covenant-keeping God, and out so as to compass the destinies of the immortal soul in infinite space and in infinite time—here, too, faith exists; exists in its highest perfection, and shows its most glorious work. But great as this is, there is yet a higher region still for faith; and a higher faith for this higher region.

That region is the Church of the Living God; and that faith is the faith of the Minister of God acting under divine commands and for the furtherance of divine ends.

How, in few, but master strokes of the pen, does the Apostle, in the eleventh chapter of Hebrews, bring out this thought! That chapter is the grand muster roll of Faith Heroes, Faith Conflicts, Faith Triumphs. It is, in the Church of CHRIST, what the roll of Battle Abbey is to the Norman nobility of England; what the Declaration of Independence is to the true nobility of our country. Each name represents a power and an act of faith; and each name becomes lustrous through all the ages, because found embedded there. So that eleventh chapter is the compendium of Old Testament faith, summed up and made known, for the purpose of teaching the Christian Church its nature, its influence and its victories. The new-born Christian Church needed just such examples, to cheer and to guide them in the trials and perplexities of the new faith; and so this glorious chapter, illuminated with the persons and deeds of these Old Testament saints, stands out in its many colored beauty like an oriel window in a grand cathedral, bedight with figures of prophets, and heroes, and martyrs, ever looking down upon us in the holy place, through whose eyes shines the light of faith, and whose reflected images lie right across our path, and invite us, by their silent eloquence to like self-consecration and like faith. It was the life-teaching of these old heroes that nerved the faith of the holy Apostles and led them to deeds of emprise and renown such as the world had never seen before. Could I take the case of St. Peter, the oft impulsive, the sometime vacillating, and even cowardly man, denying at one time the LORD with Whom he had lived for three years, and of Whose sacramental Body and Blood he had but a few hours before partaken; could I portray this Apostle,

as, in after life, he was led by faith to give up home, ease, pleasure, friends, liberty, and to endure shame, and stripes, and imprisonment, and death for CHRIST; ever moving on to new conquests, to higher efforts, to greater sacrifices, until he followed the LORD he had once denied to the martyr death upon the cross!

Or, could I take the life of St. Paul, and trace it up in the same way, and show how the once bigot and the zealot, and hater of CHRIST and the slayer of Christians, under the power of this faith in CHRIST became a new man, enduring untold horrors of torture and imprisonment, the very record of which, in his second Epistle to the Corinthians, makes one stand aghast at their number and greatness; until he also met a martyr's death, and won a martyr's crown! Could all this be elaborated as it might be, there would be seen running through all their lives this principle of faith; this trust in God because He is God; this rest in CHRIST because He is CHRIST; this ever seeing Him Who is invisible, and living so thoroughly CHRIST's life, that each could truly say, "I live, yet not I, but CHRIST liveth in me; and the life which I now live in the flesh I live by the faith of the SON of God."

As we read the lives of the Apostles of medieval Europe, we cannot but note how they also, moved by faith, passed through seas of fiery trouble, often to a martyr's crown. They went out from their homes and their country, like Abraham, not knowing whither they went; obeying what each regarded as a heavenly call, to work in distant lands for CHRIST. Thus Columba set sail from Ireland in his osier-boat covered with skins, for the shores of Scotland. There he built his mission hut of clay and twigs; there he wrought in all kinds of work, now grinding the corn, now giving fodder to the cattle, now administering herbs to the sick, as well as preaching and teaching the barbarous Picts.

Thus Boniface "the father of German Christian civilization," went out like Abraham, at God's call, to work among the Teutonic tribes in the lowlands and forests of Germany; abandoning ease and comfort in England, and bearing hardship and toil and opposition, until, having by his labors won a greater region to the faith of CHRIST, and a larger influence over the Teutonic tribes than any other man, he died a martyr's death, pillowing his head on a volume of the Gospels, and receiving then the stroke that destroyed his life.

Thus Anskar left home and friends at the call of God, and went out, Abraham-like, to unknown countries that he might plant the Church in Scandinavia; and amidst the hos-

tility of the heathen and the treachery of friends, and trials of faith severe enough to break the heart of hope itself, he planted the faith in Denmark and Sweden.

Thus Augustine, though at first he turned back, and was irresolute, yet when re-nerved by the burning words of Gregory, he also went forth, not knowing the land to which he was sent; and dauntless amid danger, and unmoved by obstacles, he pressed on to the land of the Angles, landed on the isle of Thanet, in Kent, and entering Canterbury, "the earliest royal city of German England," made it the seat of his Archbishopric, now the see of the Primate of all England, and the seat of the highest authority of the Anglican Church.

What a realization was given to the wide-spreading results of that faith which led Augustine to England, when a little over two years ago the Archbishop of Canterbury, sitting in the stone seat of Augustine, welcomed to the Cathedral of Canterbury the Bishops of the Anglican Communion whose Dioceses represented all quarters of the globe, and all varieties of nations, as they came up, from the North and the South, the East and the West, to meet in the Lambeth Conference! It was one of the grand visible representations of the power and glory of that religion, which, starting out afresh from Christ Church, Canterbury, had in twelve hundred and fifty years made England the greatest Christian and Missionary kingdom on earth; and the Church of England, through her living and wide-spreading branches, the most influential agent for the extension of the Redeemer's Kingdom which the world has ever seen.

What is true of the Apostles of CHRIST and the Apostles of medieval Europe, is also true of the Apostles of modern Missions. Look into the lives of any of these holy men, and you will perceive how, moved by faith, Schwartz, and Martyn, and Williams, and Vanderkemp, and Livingstone, and Judsen, and Boone, and Patteson, and a host of others, abandoned everything that made life dear at home, and went out, not knowing whither they went, to preach the Gospel in "the regions beyond;" not counting their own lives dear unto them, if they might but teach and preach "JESUS and the Resurrection."

Every true Missionary, whether he go away from his native land to a barbarous and different speaking people; or whether he goes to the outskirts of his own country (often perhaps involving more self-sacrifice and trials than the foreign field); every such Missionary is but reacting that part of Abraham's faith and Abraham's obedience, when at God's call, and in God's strength, he gives up an attractive present field of

labor, and goes out to far-off and isolated regions, to work in faith and hope and love, for results which may never meet his eye on earth, but which will be assuredly gathered by some future reaper, and garnered up into eternal life, when both he that soweth and he that reapeth shall rejoice together.

All great Mission heroes have been disciplined by great trials. The true elements of their character are purified and compacted and brightened by the furnace fires through which they pass. By the alchemy of grace each sorrow, and opposition, and danger is made to minister to the increase of faith, and roots them deeper and stronger in the truth; and nowhere do we find such stalwart, robust, symmetrical Christians, men of thought, men of action, men of power, as in the faith-moved Missionaries of the Cross. The faith that made them go, goes with them as they go. The very exercise of faith begets a momentum of spiritual force, which keeps them in the advance; and so they go on from one degree of strength to another; subduing kingdoms of darkness, working righteousness, obtaining promises, stopping the mouths of lion-like oppositions, quenching the violence of persecution, escaping the edge of the sword, waxing valiant in fight, and turning to flight the armies of the aliens; and with this faith is blended the promise of God, the presence of CHRIST, the unction of the HOLY GHOST, endowing them with the three-fold strength of the Triune God.

I have dwelt long on this principle of Faith, because the occasion so emphatically demands it. It is the only solution we can give to the question, Why did the House of Bishops divide that Missionary Jurisdiction of Oregon and Washington Territory, and create a new Missionary field, and elect another Bishop? It was because the Bishops had faith to believe that the Missionary Jurisdiction was ripe for such division, that the time had come for a separate Jurisdiction, and also for calling and sending out another man of God as the Church's standard-bearer on the Pacific coast.

Such is the call, such is the faith that has obeyed the call. Let us now for a moment look at the land which the LORD thy God has set before our brother, which He bids him "go up and possess it."

The Missionary Jurisdiction of Washington Territory occupies the extreme north-western corner of the United States. It is larger than any one of our Atlantic States, and possesses agricultural advantages, timber lands, rich fisheries, mineral wealth, water resources, and a variety of commercial products of immense value. It is a land rich in all the materials requisite for human toil and skill; and offers, through its long

coast by sea and sound, and through its noble rivers, every facility that internal trade or foreign commerce can require. With a climate far more moderate than is found in the same parallels of latitude with us, and with a virgin soil that needs but the plow and the seed to give back a crowning harvest, this inviting field lies before us in its manifold excellencies and attractions. Already, notwithstanding its hitherto almost inaccessible position, has it drawn thither a large and intelligent population. Not the reckless miner, or the daring ranche-man, but the sober farmer and the toiling artizan, men who have gone there not to gamble in mines and live in outlawry, but who have taken their families with them, and made homes in the vales and on the plains. The population is as staid and hardy and industrious as in any State; and their morality will not suffer by comparison with old established countries. It is a land that has a great heritage in its seacoasts and inland sounds; that has marvellous grandeur in its long and picturesque rivers, and in its snow-clad and lofty mountain ranges, which constitute, as it were, the vertebral column of the Territory. In every sense, therefore, we can say that the LORD our God hath set before us a good land, and that it is our duty to go up and possess it.

The question now arises, What has the Church hitherto done toward discharging this duty? Let us briefly state it. Many years ago the Minister of a Presbyterian church in Savannah, Georgia, was complimented by one of his elders on the beauty and devout character of his public prayers. "They are not mine," replied the Minister. "Not yours! Where did you get them from?" "From the Episcopal Prayer Book," answered the Minister. "Ah! I see how it is," said the astonished elder, "you are going to be an Episcopalian." "Indeed I am not," the Minister replied. "I have been thirteen years in the Presbyterian ministry, and I am not going to change now."

Not a little nettled at this remark of his elder, the Minister determined to prove to him that he was not going to be an Episcopalian, by preparing a sermon showing that Presbyterianism was the scriptural polity of the Church. This, he thought, would set at rest all doubt as to his allegiance to the Presbyterian body. Accordingly he sat down, as he told me, to examine the matter. As he did so, with his clear and mature mind, difficulties arose which he could not solve. He wrote to the Rev. Dr. Smythe, then a very learned Presbyterian divine in Charleston, to help him in his studies. Dr. Smythe, who had but recently published a volume on "The Prelatical Doctrine of the Apostolic Succession," gave him such helps

as he thought were requisite, and pointed out lines of investigation. These failing to remove the scruples which his studies began to suggest, he again wrote to Dr. Smythe for further light. He was told that if what he had did not settle his mind, nothing would. In this state of mind he turned to one whom he had known in former years, and who was a fellow alumnus of the University of South Carolina, Bishop Otey of Tennessee, and propounded to him his difficulties, and asked for a solution. Not to dwell on the intermediate steps, the result was that light began to break in upon his investigations; he saw more and more clearly a more excellent way than that which he then walked in; and with a courage that involved great personal sacrifices, and a conscientiousness that led him to promptly avow his strong convictions, he retired from the ministry of the Presbyterians, became a Candidate for Holy Orders in our Church, and I was present at the services in St. Paul's Church, Augusta, Ga., on the 12th of March, 1843, when he was ordained Deacon, and listened to the same discourse from the same beloved Bishop Elliott, which he had preached but one week before, when I was admitted by him to the Diaconate. That newly-ordained brother was the Rev. Thomas Fielding Scott, who, in 1854, was elected by the General Convention the first Missionary Bishop of Oregon and Washington Territories.

This early and interesting association with Bishop Scott, drew my mind very strongly to those distant Territories, and I watched his toils and his struggles with great interest. When he was taken away, in 1867, after thirteen years of hard and faithful service, it was my privilege to aid in the election of one of the vigorous and active presbyters of my own Diocese, Benjamin Wistar Morris, to succeed him. Bishop Morris was consecrated in 1868, and under his wise and efficient administration, and amidst difficulties and discouragements that would check any ordinary man, he has quietly worked on, until to-day another Bishop is consecrated for the northern portion of his former Jurisdiction, thus doubling his strength, and fortifying and securing possessions already gained and held by him in that northern region for CHRIST and His Church.

When Bishop Scott left New York, in 1854, he wrote a few hours before the steamer sailed, these words: "There is one sorrowful fact in the midst of all these reflections. I have found no Clergyman to accompany me to this field of labor. *I go alone.* True, there are three brethren already faithfully engaged in the Mission; but what are these for the Territories of

Washington and Oregon? I desire not to magnify the importance of this field above all others, but, looking at its position, and the circumstances of its population, every one must perceive that this is the moment to enter it most effectually, when a given amount of faithful labor will yield the largest ultimate increase. Who," he asks, "will enter this open door? Very true," he goes on to say, "it is a *distant* field, and a field of *labor*; but what is that to him who seeks only for the privilege of honoring his LORD and MASTER in the salvation of men? Of proclaiming the unsearchable riches of CHRIST by preaching the glorious Gospel of the Blessed God? Such are the men," he says, "we need to lay the foundations of the Church on the Pacific, to mould and develop the Christian character of its young States under the sanctifying power of the truth as it is in JESUS." The following year, owing to the withdrawal of two Missionaries, he had in all his vast Jurisdiction but two Clergymen, but three organized Parishes, and only one church building, and that unfinished. Yet Bishop Scott well says, "However small may be our number, and however unpromising our prospect of large and speedy increase, let us remember that the LORD will not save by many, but by few. The promise of His unerring word is, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

One of those romantic and very striking incidents sometimes met with among the emigrants of the New World, occurred to the Bishop at his first confirmation at Cathlamet. At this, the first confirmation in his Jurisdiction, he laid hands on a mother, her four daughters, and two grandchildren; while there stood by them the aged husband and father, who, sixty-six years before, in early youth, had been confirmed in Scotland by Bishop Kilgour, who was the Primus and Presiding Bishop at the consecration of Bishop Seabury, in Aberdeen, in 1784. Thus the first confirmation in that Pacific Jurisdiction was linked historically with the venerable Bishop who consecrated the first Bishop for Connecticut, three years before the organizing of the Protestant Episcopal Church in these United States.

I need not dwell longer on the field, its great spiritual needs, and its cheering aspect at the present moment. I turn therefore to say a few words concerning him who has been selected to carry the standard of the Cross in that frontier Territory.

He is one well known to you as a tried and faithful servant of CHRIST. He brings to the high office which he is to bear, ripeness of age, soundness of learning, solidity

of judgment, energy in action, prudence in counsel, large hopefulness, and still larger love and faith. Every element of his character, mental and moral, has been tested by his more than thirty years of ministerial life. He has borne all these tests untarnished; he has come out of every furnace of affliction purer and brighter, and stronger; and he stands before us to-day a man approved of God, "a workman that needeth not to be ashamed." For one-quarter of a century he has gone in and out in this Parish, with an eye single to God's glory and the building up of His Holy Church. How he has succeeded you have already learned in the record of the twenty-five years of his pastorate, as summed up in the anniversary exercises on that occasion. That record shows a strength of purpose, an unflinching courage, an ardent zeal, and a parochial working power rarely excelled. Under his ministry your church has been made a very hive of Christian activity. A real workshop of parochial labor, teeming with all forms of Missionary effort, and with all the bustling and practical activities that our religion both commends and commands. He has through you, as his "fellow workers unto the Kingdom of God," sent out ties and interlacing influences, which have touched and quickened into life distant parts, not only of our wide land, but of still more distant foreign fields. The rills of your benevolence, bubbling up fresh and clear in this well-spring of Christian zeal and work, have found their way to many far-off regions, and made fertile oases in desert and parched lands. Few churches have so interlinked themselves with such varied and wide-spread instrumentalities for Church expansion; and few have more largely impressed their character and influence upon so wide a Church surface of thought and action.

You have, therefore, people of St. Peter's Parish, been preparing yourselves, under the wise leadership of your Rector, for just such a gift to the Church as you are now called upon to make. He has been training you to give your best to the LORD, not to offer for His Altar the blind and the lame of the flock. He has been training you to make sacrifices for CHRIST, not to offer to His cause that which cost you nothing. He has been training you to make large ventures of faith, because of the largeness of God's promise, Who is honored by the best and choicest gifts; and so all along, Pastor and People, have been educating each other, under the tuition of the HOLY GHOST, for the very lesson of self-sacrificing devotion which you have been called to make this day; when you lead, as it were, your Pastor to the Altar and there present him to

the LORD as your best, your highest gift, and the most self-sacrificing offering which you can make; giving him with all your heart's love swathing him around as an atmosphere of affection, with all your conscientious commendations of his fidelity crowning his head as with an aureole of praise, with all your social sympathies fastening themselves like tendrils to his pastoral character. You have brought him, with all these clustering around him, and through the consecration of the Presiding Bishop placed him as your gift on God's Altar, "ready for sacrifice or service;" well knowing that both will be required.

When Sir Humphrey Davy was relating the number and character of his chemical discoveries, discoveries which placed him in the front rank of philanthropists, as well as scientists, he said, "but after all, the greatest of my discoveries was Michael Faraday," alluding to the greatest chemist of this age. So beloved, when you, as a parish, shall hereafter enumerate what you have given to CHRIST, what sacrifices you have made for Him, what love you have shown for Him, you can truly say, Our greatest gift, our most self-sacrificing gift as a parish, and our most loved gift as a people, was the gift to the Great Head of the Church of our Pastor, to be the Bishop of Washington Territory. I congratulate this parish that it can make such a contribution to the cause of Missions, a contribution a hundred-fold more valuable than all your pecuniary gifts. I congratulate this parish also that God has so honored it as to take its Rector and anoint him with the seven-fold gifts of the HOLY GHOST, and then send him, like Abraham, into a place which he shall after receive for an inheritance, as a consecrated Bishop in His Church.

And now, Brother Beloved, what shall I say to you on this the most solemn moment of your life? You are now to be invested with the highest office in the Church of God, and to have conferred on you the highest honor which a human being can receive. It is God Who calls you as He did Aaron; it is CHRIST Who commissions you as His Ambassador; it is the HOLY GHOST Who anoints you with unction from on high and clothes you with salvation. Thus called and equipped, you are soon to be presented by two Bishops to the Presiding Bishop, as "a godly and well-learned man, to be consecrated Bishop." One of those who will present you* has been for over thirteen years a Missionary Bishop, doing strong, healthful and faithful work in a Jurisdiction festering with that moral ulcer of Mormonism, which has blighted with its lust, its

* Rt. Rev. Daniel S. Tuttle, D.D.

rapine and its murders one of the fairest of our western regions. There, amidst difficulty, and opposition, and discouragement, he has stood like a faithful sentinel at his post, waiting, watching, working. He has built churches, planted Missions, sent out Clergymen, established schools, until the Church has become there a recognized power, and he has become a recognized benefactor of the Territory of Utah.

He stands beside you to-day, therefore, well worthy to be your Episcopal sponsor in this consecration; for he has proved his fitness by his valiant warfare, to be at once an example and a support to you in your arduous work.

The other Bishop who will present you is your brother, according to the flesh.* I will not pretend to speak of his feelings or yours, as you stand thus side by side on this occasion. The brotherhood of nature is now to be riveted and strengthened by the brotherhood of the Episcopate. The human and the sacred relationship will thus be anointed with "blessed unction from above," and be welded together by the "comfort, life and fire of love." Sweet and holy brotherhood! each set apart and consecrated to the same high and holy office, in the same Catholic and Apostolic Church. Yet how wide apart are to be your fields of labor! The harvests of these fields, however, will be gathered into one and the same Heavenly garner, of the one Heavenly Husbandman.

While the Diocese of one brother is washed by the waves of the Atlantic, and looks eastward to the rising sun, the Diocese of the other is washed by the waves of the Pacific and looks westward to the setting sun. Separated continent-wide in the flesh and in your work, your hearts will still be knit together, and the unseen telegraphic wires of brotherly sympathy and prayer will

span the continent with the outgoings and incomings of your hearts, and you will find your daily meeting-place before the same mercy seat, and in the presence of the same Divine CHRIST.

And now, dear Brother, go up and possess this goodly land. "Be not afraid, neither be discouraged." "The Almighty God is thy refuge, and underneath are the everlasting arms." Go undismayed, because God calls you. Go fully armed, for the Church has equipped you for the fight. Go in loving confidence, for the arms of the Clergy and laity on that distant coast are waiting to embrace you with strong affection. Go, for Westward the star of the Church, like "the star of empire," takes its way. The Orient is ever sending its light to the Occident. The face of the world, as it turns on its axis, is ever Eastward; but the rays which it welcomes as they come from the East do not stay in the East, they are ever hastening Westward; and no sooner does the sun seem to set in the Pacific, than lo! he bursts in full morning glory on "The Isles of the Rising Sun," and begins to light up "the Celestial Empire." So let it be with the Church. Already, as in the early morning by the sea of Galilee, the Risen Jesus is seen standing on the western shore, waiting for His Apostles. Already the Sun of Righteousness has risen on that land of promise to which you go, and though you may not live to see that day shine on you in meridian glory, yet you may live to see the beams of that light flash out far and wide from your Jurisdiction, until they shall shine over all those northern regions; and to that sunrise there will be no sunset; and to that bright day of Christian glory there will be no weeping dew of the evening, and no gathering darkness of the night.

WORK AMONG THE INDIANS.

LETTER FROM THE REV. MR. WHITTEN.

ST. PAUL'S SCHOOL, YANKTON AGENCY.

December 31st, 1880.

MY DEAR DR. TWING: As I write, the thermometer is fifteen degrees below zero; the north-west wind is blowing at the rate of forty miles an hour, and the ground is covered with ice and snow, so for the last few days we, up here in Dakota, have had quite enough to do to keep warm. Were it not for the Christmas season and its usual accompaniments, we would be dull and cold indeed. But we have had to busy ourselves

in preparing for that which our boys and many others have been looking forward to for a long time.

Early in Christmas week, our teacher, Mr. Dawes, our native teacher, Isaac H. Tuttle, and a dozen or more of the boys started out to secure evergreens for the trimming of our school-rooms and other parts of the house. They took the wagon with the hay-rack on that they might be able to bring a good load. Besides filling it with greens, they brought back a couple of rabbits which the boys had caught. To white boys, chasing rabbits on their own ground without any weapons whatever would seem sheer non-

* Rt. Rev. Benjamin H. Paddock, D.D., Bishop of Massachusetts.

sense. But these boys frequently catch not only rabbits, but quails and other birds by running them down. When one is discovered, the first thing is to make as much noise, and in every possible direction, as would frighten a much less timid thing than a rabbit out of its senses. If they can manage to turn it a few times it is as good as caught, as the poor thing is so confused that often it will run right into the hands of its pursuers. Of course the boys can and do run very quickly. It is then the Indian in them is more particularly seen.

On Wednesday we did some repairing, putting down new zincs, mending windows, changing stoves, etc., etc., the boys doing most of the work. On Thursday our parlor, dining-rooms, and school-room were trimmed. Of course the greens were not the finest and the work was done to a great extent by Indian boys, and still our good Bishop who is a judge in such matters, as well as in higher ones, said the rooms were very neatly and prettily trimmed.

On Friday the tree, a low cedar with numerous long branches, was placed in the parlor, and the presents marked and arranged thereon. On Christmas Eve, a number of our friends and neighbors assembled with us, and after a short Service, an address was made by the Bishop, in which he likened the doors of the school-room which shut out the tree and presents from view, to the doors of Heaven which would soon be thrown open, and to those who are laying up their treasure there, will disclose greater and more lasting treasures "than eye hath seen, or ear heard, or hath entered into the heart of man to conceive." Then the parlor doors were thrown open, and the room and

tree with all their trimmings were displayed to view.

The assistant teacher and one of the boys helped me to distribute the presents. Although these presents were necessarily of the simplest and most practical kind, our boys all seemed happy, and a pleasant, and I trust, a profitable evening was had. What a blessed thing it is to have these seasons when the Christ Child is welcomed with joy and rejoicing, with song and with mirth, into the hearts and lives of His people. And I think I can say for our boys, as surely and truly as for any school I have ever known, that did they not to some degree take into their hearts the very fact of a SAVIOUR who became GOD with us, and the idea of an ever present REDEEMER, there could be nothing like the success in school which we are having here.

We have had some cases of scarlet fever, but at present we are all well. Our boys have been, as a general thing, very good indeed this term, and I might tell you a great deal about them, but I promised only a few lines. So I will close. Wishing you all a Happy New Year,

I remain yours truly,

W. V. WHITTEN.

To the many friends who have remembered us at this time and made it possible to have a tree, and especially to Miss Clarkson, of Potsdam, N. Y., to St. Paul's Sunday-school, Richmond, Ind., Mrs. E. M. Richardson and others of Washington, D. C., and to friends from Westchester, N. Y., we send our heartfelt thanks. The boxes sent from Baltimore ought to have reached us, but for some reason have not yet arrived.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N.B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st, to February 1st, 1881.

FOR DOMESTIC MISSIONS.

ALABAMA.					
<i>Greensboro'</i> —St. Paul's Church.....	14	00	<i>Lansingburgh</i> —"A. D.".....	5	00
ALBANY.			<i>Plattsburgh</i> —Trinity Church.....	7	00
<i>Catskill</i> —St. Luke's Church.....	34	50	<i>Salem</i> —St. Paul's Church.....	25	00
Mite Chest 1,755.....	15	00	<i>Springfield</i> —"S. M. L.".....	3	50
<i>Glenns' Falls</i> —"A. W. H.," Mite Chest.....	5	00	<i>Warrensburgh</i> —Church of the Holy Cross....	5	42
<i>Herkimer</i> —Christ Church.....	4	25	<i>Watkins</i> —St. James' Church.....	12	00
			116 67		

ARKANSAS.		FRANCE.	
<i>Little Rock—Christ Church.....</i>	11 00	<i>Paris—"M. M. H.".....</i>	25 00
CALIFORNIA.		GEORGIA.	
<i>New Idria—Emilie's and Willie's Mite Chest..</i>	13 50	<i>La Grange—Mite Chest 35,322.....</i>	2 00
<i>San Francisco—"Wigmore Boys Mite Chest."</i>	1 35	<i>Macon—Christ Church.....</i>	30 00
	14 85		32 00
CENTRAL NEW YORK.		ILLINOIS.	
<i>Canastota Mission.....</i>	40	<i>Chatham—"Mrs. B. D. T.," Mite Chest.....</i>	5 00
<i>Clinton—St. James' Church, Branch Woman's</i>		<i>Farmington—Calvary Church.....</i>	5 00
<i>Auxiliary.....</i>	6 30	<i>Freeport—Zion Church.....</i>	4 36
<i>Elmira—Trinity Church.....</i>	150 56	<i>Galesburg—Grace Church, Mite Chest.....</i>	6 25
<i>Oneida—St. John's Church, Mite Chest.....</i>	2 00	<i>Gurnee—"Josie B.," Mite Chest.....</i>	6 00
<i>Watertown—Trinity Church, Mite Chest.....</i>	44 86	<i>Winfield—"E. S. D.," Mite Chest.....</i>	45 51
<i>Waterville—Grace Church S. S.....</i>	7 80		72 12
	211 92	INDIANA.	
CENTRAL PENNSYLVANIA.		<i>Richmond—St. Paul's Church.....</i>	20 28
<i>Harrisburg—St. Stephen's Church, "Mrs. M.</i>		<i>Terre Haute—St. Stephen's Church, Mite</i>	
<i>W. B.".....</i>	25 00	<i>Chest.....</i>	6 45
<i>Lancaster—St. James' Church.....</i>	57 30		26 73
<i>Lebanon—St. Luke's Church, Mite Chest.....</i>	7 36	IOWA.	
<i>Paradise—All Saint's Church, of which from</i>		<i>Lyons—Grace Church.....</i>	2 50
<i>Mite Chest, \$6.74.....</i>	11 29	<i>Winterset—Trinity Mission S. S.....</i>	5 00
<i>Philipsburg—St. Paul's Church.....</i>	28 05		7 50
<i>South Bethlehem—Church of the Nativity.....</i>	52 07	KANSAS.	
<i>Tioga—St. Andrew's Church S. S.....</i>	2 00	<i>Girard—St. John's Church.....</i>	3 05
<i>York—St. John's Church S. S., Christmas</i>			
<i>offering.....</i>	17 05	KENTUCKY.	
	200 12	<i>Grahamton—"A. M. G.".....</i>	10 00
CONNECTICUT.		<i>Louisville—Christ Church, of which from</i>	
<i>Bethel—St. Thomas' Church, of which from</i>		<i>"Mrs. Dr. H—t," \$2.85.....</i>	221 65
<i>Mite Chest, \$11.23.....</i>	14 50		231 65
<i>Bridgeport—St. John's Church, "M. L. L.".....</i>	5 00	LOUISIANA.	
<i>Clinton—"A Friend," Mite Chest.....</i>	1 18	<i>Baton Rouge—St. James' Church.....</i>	10 00
<i>East Haddam—St. Stephen's Church, Mite</i>		<i>Mandeville—Mite Chest 39,051 and 39,052.....</i>	75
<i>Chest.....</i>	24 06	<i>New Orleans—St. Anna's Chapel.....</i>	13 50
<i>Fairfield—St. Paul's Church, of which from</i>			24 25
<i>Mite Chest \$4.03; "Rev. J. K. L.—'s" Christ-</i>	9 03	LONG ISLAND.	
<i>mas offering, \$5.00.....</i>		<i>Astoria—"A. E. S.".....</i>	10 00
<i>Fairfield Archdeaconry, Easton—Christ Ch.,</i>		<i>Brooklyn—Church of the Reformation, "C.</i>	
<i>through Woman's Auxiliary.....</i>	1 50	<i>T. H., a penny a day.....</i>	3 65
<i>Greenwich—Christ Church, Mite Chest.....</i>	12 00	<i>Church Charity Foundation.....</i>	8 00
<i>Hartford—Trinity Church.....</i>	25 00	<i>(Heights)—Grace Church, of which from</i>	
<i>Litchfield—St. Michael's Church.....</i>	20 00	<i>two members quarterly payment of stipend,</i>	
<i>Marbledale—St. Andrew's Church.....</i>	3 29	<i>\$49.50.....</i>	5,626 18
<i>Middletown—"A Friend of Missions".....</i>	100 00	<i>St. Luke's Church, Mite Chest.....</i>	5 33
<i>Church of the Holy Trinity.....</i>	100 00	<i>St. Mary's Church, Mite Chest, through</i>	
<i>New Canaan—St. Mark's Church S. S., Mite</i>		<i>Sister Jane.....</i>	3 00
<i>Chest.....</i>	2 25	<i>(E. D.)—St. Mark's Church.....</i>	16 83
<i>New Haven—Church of the Ascension, Mite</i>		<i>St. Thomas' Mission, Christmas offering..</i>	10 78
<i>Chest, through Woman's Auxiliary.....</i>	5 80	<i>Mite Chest 17,473.....</i>	4 00
<i>Christ Church, Mite Chest 16,267.....</i>	8 50	<i>College Point—St. Paul's Chapel, Mite Chest..</i>	2 00
<i>Trinity Church, of which from Mite</i>		<i>Istip—Mite Chest 26,182.....</i>	5 00
<i>Chest, of which "In Memoriam, J. S. F.,"</i>		<i>Newtown—St. James' Church, Mite Chest.....</i>	14 96
<i>\$2.42; \$50.00.....</i>	319 74		5,709 73
<i>St. Thomas' Church.....</i>	50 00	MARYLAND.	
<i>"In Memoriam," one-half yearly payment</i>		<i>Baltimore—Grace Church.....</i>	874 43
<i>of stipend.....</i>	100 00	<i>Mt. Calvary Church.....</i>	14 00
<i>Mite Chest 7,855.....</i>	2 23	<i>St. Barnabas' Church.....</i>	177 96
<i>New London—St. James' Church.....</i>	120 00	<i>St. Paul's Church.....</i>	120 00
<i>Newtown—Trinity Church, "J. M.".....</i>	1 00	<i>Rock Creek—St. Paul's Church, Communion</i>	
<i>Norwich—Trinity Church, Mite Chest.....</i>	32 37	<i>offerings, \$20.00; Mite Chest, \$20.67, "J. K.,"</i>	
<i>Norwichtown—Self-denial boxes.....</i>	4 40	<i>an old soldier, \$5.00.....</i>	45 67
<i>Plymouth—St. Peter's Church, Mite Chest.....</i>	10 00	<i>St. Alban's Parish—Mite Chest.....</i>	1 00
<i>Thomaston—Trinity Church S. S.....</i>	8 50	<i>Washington—Church of the Epiphany.....</i>	779 75
<i>Southport—Trinity Church.....</i>	12 00	<i>Church of the Incarnation, Mite Chest....</i>	8 57
<i>Stamford—St. Andrew's Church.....</i>	40 00	<i>"A. B. G.," Mite Chest 2,506.....</i>	1 60
<i>Washington—St. John's Church.....</i>	1 43		2,022 98
<i>Woodbury—St. Paul's Church S. S., Mite Chest</i>	14 75	MASSACHUSETTS.	
	1,048 53	<i>Andover—Christ Church.....</i>	8 00
DELAWARE.		<i>Boston—Church of the Advent.....</i>	3 00
<i>Dover—Christ Church.....</i>	9 00	<i>(Jamaica Plain)—St. John's Church.....</i>	21 50
<i>New Castle—Immanuel Church, Mite Chest..</i>	28 18	<i>(Dorchester)—St. Mary's Church, Mite Chest</i>	
<i>Wilmington—St. Andrew's Church.....</i>	25 00	<i>Brookfield Centre—St. Paul's Church.....</i>	11 48
<i>St. John's Church, Mite Chest.....</i>	6 41	<i>Brookline—"E. K. S.," family Mite Chest....</i>	2 83
<i>Bishop Lee's subscription.....</i>	10 00	<i>Mite Chest 37,645.....</i>	5 00
EASTON.		<i>Smith College, Mite Chest.....</i>	3 50
<i>Chestertown—Chester Parish Mite Chest.....</i>	7 13	<i>Cambridge—Christ Church.....</i>	53 56
<i>Great Choptank Parish.....</i>	17 00	<i>St. John's Memorial Chapel, five cents</i>	
<i>Snow Hill—Woman's Missionary Association,</i>		<i>weekly from two communicants.....</i>	5 30
<i>"A Member".....</i>	2 50	<i>Dedham (Oakdale)—Church of the Good Shep-</i>	
<i>St. Mary Anne's Parish—"A Communicant."</i>	3 00	<i>herd.....</i>	6 20
	29 63		

St. Mark's Church.....	850 00	VIRGINIA.	
Rev. H. J. Rowland.....	50 00	Alexandria—Mite Chest, through Douglass	
(Germantown)—St. Michael's, St. Luke's		Hoff.....	6 00
and St. Peter's Churches, through Mission-		Falmouth—"R. C. L. M.".....	8 50
ary Mite Fund.....	22 29	Gordonsville—Christ Church, Mite Chest,	
((Germantown)—"E. H. B.".....	75 00	29,405.....	5 28
(Oxford Church)—Trinity Church, Mite		Norfolk—Christ Church.....	10 00
Chest.....	8 26	St. Luke's Church, a member, Mite Chest,	
(Southwark)—Trinity Church.....	18 26	28,981.....	7 00
Radnor—St. David's Church.....	16 00		31 78
	2,080 14	WASHINGTON TERRITORY.	
PITTSBURGH.		Port Townsend—St. Paul's Church.....	2 25
Allegheny City—Christ Church.....	55 45	WESTERN MICHIGAN.	
Pittsburgh—Trinity Church.....	288 72	Battle Creek—St. Thomas' Church.....	19 12
Washington—Trinity Church.....	16 50	Coopersville—Epiphany Mission.....	86
	310 67	Kalamazoo—St. Luke's Church.....	7 61
QUINCY.		Luddington—Grace Church.....	2 00
Carthage—St. Cyprian's Church.....	2 25	Saugatuck—All Saints' Church.....	2 00
"Our Christ Child" box, "Mrs. S. C. D.".	1 00		31 59
Family of the Rev. Dr. Lloyd.....	2 00	WESTERN NEW YORK.	
Galesburg—Grace Church S. S., Mite Chest...	3 55	Bath—Mite Chest, 34,969.....	17 15
Preemption—St. John's Church.....	8 00	Buffalo—Christ Church.....	17 50
	16 80	St. Paul's Church, Mite Chest.....	87 54
RHODE ISLAND.		Mite Chest.....	1 50
Pawtucket—Mite Chest, 471; Arthur and		Geneva—St. Peter's Memorial Church.....	100 00
Eleanor Clapp.....	2 00	Rochester—Mite Chest, 39,125.....	2 60
Providence—St. John's Church.....	1,344 58	Suspension Bridge—St. Ambrose Chapel of	
Mite Chest, through S. M. S. C.....	4 80	DeVeaux College.....	7 55
	1,905 88		183 84
SOUTH CAROLINA.		WEST VIRGINIA.	
Society Hill—Trinity Church.....	2 00	Berkeley Co.—Mt. Zion Church.....	5 00
SOUTHERN OHIO.		Charlestown—St. Andrew's Parish, Zion	
Lancaster—St. John's Church, through Wo-		Church, Mite Chest, \$3.59.....	45 45
man's Auxiliary.....	10 00		50 45
Middletown—Church of the Ascension, "Miss		WISCONSIN.	
K. D.".....	76	Steven's Point—Mite Chest, 2,196 and 25,981..	2 00
Urbana—Epiphany Church, a member.....	2 60	LEGACIES.	
Walnut Hills—Church of the Advent, a mem-		Albany, Troy—Estate of Miss Fanny E. Tuttle	1,825 34
ber, through Woman's Auxiliary.....	100 00	C. N. Y., Auburn—Estate of Mrs. Laura Wil-	
Worthington—St. John's Church, through		iams.....	125 00
Woman's Auxiliary.....	1 94	Ct., New Haven—Estate of Lucy Nichols...	9 60
	115 80	New Milford—Estate of Miss Cornelia E.	
SPRINGFIELD.		Boardman.....	10,000 00
Champaign—Emmanuel Mission, Mite Chest,		N. Y., New York—Estate of Commodore Gra-	
\$5.78; pledges, \$9.25.....	15 08	ham.....	2,670 02
Waverly—"A Communicant," through Wo-			14,629 96
man's Auxiliary.....	5 00	MISCELLANEOUS.	
Bishop Seymour's subscription.....	50 00	Interest on Investments.....	217 50
	70 08	Proportion of General Mission Offerings, of	
UTAH.		which designated by donor, \$12.18.....	650 37
Salt Lake City—St. Mark's Church, Mite Chest	5 25		867 87
VERMONT.		MITE CHESTS.	
Bethel—Christ Church.....	15 00	Receipts for the month not credited to Par-	
Factory Point—Zion Church.....	10 00	ishes.....	32 45
	25 00	Receipts for the month.....	45,038 17
		Amount previously acknowledged.....	24,095 93
		Total receipts since September 1st, 1880..	\$69,134 10

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		EASTON.	
Warrensburgh—Church of the Holy Cross....	2 00	Cambridge—Great Choptank Parish.....	4 00
ARKANSAS.		Snow Hill—Woman's Missionary Association,	
Little Rock—Christ Church, "Wm. H. R."....	1 00	"a Member".....	1 00
CENTRAL PENNSYLVANIA.			5 00
York—St. John's Church S. S., Christmas		ILLINOIS.	
offering.....	26 68	Freeport—Zion Church.....	4 66
CONNECTICUT.		LONG ISLAND.	
Fairfield Archdeaconry, E. Bridgeport—Mrs.		Brooklyn Heights—Grace Church.....	1,086 00
A. Tomlinson, through Woman's Auxiliary.	1 00	MARYLAND.	
DELAWARE.		Baltimore—Mt. Calvary Church.....	4 00
Christiana Hundred—Christ Church.....	22 50	Howard Co.—St. John's Church.....	25 00
Wilmington—St. Andrew's Church, Colored		Washington Co.—College of St. James... ..	5 00
S. S.....	41 00		34 00
	63 50	MASSACHUSETTS.	
		Boston—Trinity Church, for Mrs. Buford's	

Mission in Virginia	250 00
Quincy—Christ Church	19 25
Waltham—Christ Church, through Woman's Auxiliary, for salary of Mrs. Buford's Assistant	4 39
	273 64
NEW HAMPSHIRE.	
Concord—St. Paul's Church	50
NEW YORK.	
New York—Calvary Church	100 00
Memorial Chapel of the Ascension	2 50
St. Clement's Church, "a Member" for Educational purposes	200 00
	302 50
NORTHERN NEW JERSEY.	
Bergen Point—Northern New Jersey League, Woman's Missionary Association	34 17

PENNSYLVANIA.	
Philadelphia—Rev. H. J. Rowland	25 00
SOUTHERN OHIO.	
Worthington—St. John's Church, through Woman's Auxiliary	64
SPRINGFIELD.	
Waverly—"A Communicant."	5 00
MISCELLANEOUS.	
Interest on Gift of the Rev. James Saul, D.D. ..	105 00
LEGACY.	
C. N. Y., Auburn—Estate of Mrs. Laura Williams	125 00
Receipts for the month	2,095 29
Amount previously acknowledged	2,434 94
Total receipts since September 1st, 1880 ..	\$4,530 23

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.	
Albany—St. Paul's Church, for Scholarship in St. Paul's School	60 00
Herkimer—Christ Church	1 10
Watkins—St. James' Church S. S.	14 00
	75 10
CALIFORNIA.	
San Francisco—Presidio S. S., Christmas offering	17 70
CENTRAL NEW YORK.	
Watertown—Trinity Church S. S., last quarterly payment of Scholarship	15 00
CENTRAL PENNSYLVANIA.	
York—St. John's Church S. S., Christmas offering	26 18
CONNECTICUT.	
Fairfield Archdeaconry, Bridgeport—St. John's Church, through Woman's Auxiliary	25 00
Archdeaconry, E. Bridgeport—Mrs. J. Daskam, through Woman's Auxiliary	5 00
Archdeaconry, Redding Ridge—Christ Church, through Woman's Auxiliary	2 00
Hartford (Parkville)—Grace Chapel S. S.	6 53
Trinity Church	25 00
Litchfield—St. Michael's Parish	15 00
Northford—"Friends."	3 00
Norwich Town—"Society of the Busy Bee" for the "Busy Bee" Scholarship*	60 00
Mrs. M. A. Williams, of which for "Bessie Mason" Scholarship* \$60	100 00
Stratford—Christ Church	21 12
	262 65
DELAWARE.	
Christiana Hundred—Christ Church	22 50
EASTON.	
Cambridge—Great Choptank Parish	4 00
Snow Hill—Woman's Missionary Association, "a Member"	1 00
	5 00
ILLINOIS.	
Freeport—Zion Church	7 96
IOWA.	
Lyons—Grace Church	1 90
LONG ISLAND.	
Brooklyn Heights—Grace Church, of which for Bishop Hare, \$150	1,181 00
(South)—St. Paul's Church	7 61
College Point—St. Paul's Chapel S. S., for "College Point" Scholarship in Hope School	15 00
	1,203 61
MARYLAND.	
Baltimore—Indian Aid, Grace Church, of which for salary of Sister Julia Draper, \$46.00; Mrs. S. G. Wyman, for "J. Otway Byrd" Scholarship, \$60.00	106 00

Emmanuel Church, for "A. M. Randolph" Scholarship	60 00
Mt. Calvary Church	2 00
Howard Co.—St. John's Church	25 00
Washington—Church of the Epiphany, for Bishop Hare	1 00
	194 00
MASSACHUSETTS.	
Quincy—Christ Church	14 60
Stockbridge—"B," for "Agnes Elizabeth Jones" Scholarship at St. John's School, Fort Bennet	60 00
	74 60
NEW JERSEY.	
Elizabeth—Branch of Woman's Auxiliary	5 00
NEW YORK.	
New York—Calvary Church	100 00
Memorial Chapel of the Ascension	2 50
St. Luke's Church Infant School for "Isaac H. Tuttle" Scholarship	30 00
Through Niobrara League, of which from Church of the Holy Communion, two Scholarships In Memoriam, Rev. F. E. Lawrence, D.D., one in St. Paul's School and one in St. Mary's School, \$110.00; Zion Church, for "J. A. Gilfillan" Scholarship in St. Mary's School, \$45.00; Church of the Transfiguration Indian Aid Society, for Choteau Creek, \$84.00; Christ Church, a Member, for Bishop Hare's work, \$4.00; Grace Church, Mrs. David Steward, \$10.00; St. George's Church, (Mrs. Charles Tracy, \$5.00; Miss L. K. Tracy, \$5.00;) \$10.00; Mrs. W. A. Kingsland, \$10.00; In Memoriam, Miss Voorhis, \$10.00; Mrs. D. C. Weston, \$10.00; Ladies' Missionary Society of St. Bartholomew's Church, for support of one lady, \$50.00	343 00
"W. K. C."	10 00
Tarrytown—Mrs. Arcularius	15 00
	500 50
NORTH CAROLINA.	
Lewiston—Grace Church	2 50
PENNSYLVANIA.	
Lower Merion—Church of the Redeemer, "B." Philadelphia—Through Indian Hope Association, of which from St. Mark's Church, \$25.00; Grace Church, \$20.00; St. Luke's Church, Woman's Bible Class, \$8.50; St. James' Church, \$7.00; Mrs. J. Dickinson Logan, \$5.00; Church of the Holy Trinity, \$2.00	67 50
Rev. H. J. Rowland	25 00
(Crescentville)—Trinity Chapel S. S., semi-annual contribution for support of an Indian girl in St. Mary's School	30 00
Miss J. Van Pelt	5 00
Rosemount—"In Memoriam," from "A."	20 00
	187 50

RHODE ISLAND.		VIRGINIA.	
<i>Providence</i> —St. John's Church.....	20 00	<i>Henrico Co.</i> —St. Andrew's Church, "Miss M. B. H.".....	2 50
SOUTH CAROLINA.		WEST VIRGINIA.	
<i>Columbia</i> —Trinity Church.....	1 00	<i>Charlestown, Jefferson Co.</i> —Zion Church.....	81 60
SOUTHERN OHIO.		WISCONSIN.	
<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	1 40	<i>Milwaukee</i> —St. James' Church S. S.*.....	50 00
<i>Zanesville</i> —St. James' Church, "Faith," for "Harry" Scholarship, Hope School.....	30 00	LEGACY.	
	31 40	<i>C. N. Y., Auburn</i> —Estate of Mrs. Laura Williams.....	125 00
SPRINGFIELD.		Receipts for the month.....	2,840 25
<i>Carlisle</i> —St. Paul's Church S. S.....	2 05	Amount previously acknowledged.....	5,581 69
<i>Waverly</i> —"A Communicant.".....	5 00	Total receipts since September 1st, 1880.....	\$8,421 94
	7 05	* Through Bishop Hare.	

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.		MARYLAND.	
<i>Sterling</i> —Reformed Presbyterian Church S. S., for Bishop Whipple.....	1 50	<i>Baltimore</i> —Grace Church, for Bishop Morris St. Paul's Church, of which for Bishop Elliott, \$10; Bishop Spalding, \$10; Bishop Morris, \$126.20.....	88 24
CENTRAL PENNSYLVANIA.		<i>Oak Grove</i> —A Clergyman's widow, for Bishop Garrett's School in Northern Texas.....	146 26
<i>Tioga</i> —St. Andrew's Church S. S., Children's service for Bishop Morris.....	1 80	<i>Washington</i> —Church of the Epiphany, of which for Bishop Morris, \$10.25; for Bishop Morris' Hospital, \$5; Bishop Neely, \$2; Bishop Whipple, \$1.....	5 00
CONNECTICUT.		<i>Diocesan Branch</i> —Woman's Auxiliary. Collection at meeting for Travelling expenses of Miss Woodington.....	18 25
<i>Hartford</i> —Christ Church, a member, of which for Bishop Tuttle, \$50; for Bishop Clarkson, towards \$300 for church building, \$50.....	100 00		13 90
<i>Middletown</i> —"Mrs. E. J.," for Mrs. Buford. "A friend of Missions," for Bishop Elliott	300 00	MASSACHUSETTS.	
<i>New Haven</i> —Church of the Ascension, Willie and Charlie Rowe, through Woman's Auxiliary, Mite Chest, 20, 101, for Bishop Elliott	6 00	<i>Boston</i> —St. Paul's Church S. S., for "Henrietta Gunn" Scholarship, Utah, through Woman's Auxiliary.....	271 65
<i>Norwich</i> —Christ Church, of which from Maggie Thomas, 10 cts; S. S. for two Scholarships, \$80; Woman's Auxiliary, one Scholarship for Bishop Tuttle.....	1 00	<i>Cambridge</i> —Christ Church, for "Arthur Hurd" Scholarship.....	40 00
<i>Southport</i> —Trinity Church, through Woman's Auxiliary.....	40 00	<i>Charlestown</i> —St. John's Church, Family Mite Chest for Bishop Clarkson.....	42 50
	6 00	<i>Longwood</i> —"Miss F." through Woman's Auxiliary, for Bishop Elliott.....	25 00
	673 10	<i>North Cambridge</i> —St. James' Church, through Woman's Auxiliary, for an Organ for Sister Eliza.....	3 00
EASTON.			1 00
<i>Trappe</i> —Mrs. J. F. Martin, through Woman's Auxiliary, for freight on Indian box.....	6 38	NEW JERSEY.	
<i>St. Peter's Parish</i> —Christ Church, for Enmegabowh's Church.....	9 00	<i>Beverly</i> —St. Stephen's Church, through Woman's Auxiliary, to furnish alcove in Wolfe Hall.....	111 50
	15 38	<i>Elizabeth</i> —Branch Woman's Auxiliary, for Mormons.....	36 16
KENTUCKY.			1 00
<i>Louisville</i> —Grace Church, for relief of Widows and Orphans of deceased clergy.....	4 20	NEW YORK.	
LONG ISLAND.		<i>Briar Cliff</i> —All Saints' Church, Miss Annie Churchill, for S. S. papers at Kent Cliffs, N. Y.....	37 16
<i>Brooklyn</i> —Church of the Good Shepherd, "A Communicant" to be used at Dr. Twing's discretion, to help build a church or churches in the Mission field.....	200 00	<i>Fordham</i> —St. James' Church, for Bishop Clarkson "C. A. S. and L. E. S.," for S. S. papers at Kent Cliffs, N. Y.....	4 00
<i>Neely</i> , from Mite Chest.....	92 81	<i>New York</i> —Church of the Holy Spirit through Woman's Auxiliary, for Colored School at Jackson, Miss., to redeem pledge made last year.....	500 00
<i>St. Paul's Church</i> , for Bishop Morris.....	5 00	<i>Grace Church, Ladies' Domestic Missionary Relief Association</i> , of which for support of Mrs. Klugerie, \$25; for Scholarship at Reno, Nevada, \$25.....	2 00
<i>(Heights)</i> —Grace Church of which for three Scholarships, Ogden, Utah, \$120; Bishop Tuttle, \$100; Bishop Perry, \$50; St. Ann's School, Indiana, \$50; Bishop Clarkson, \$255.11; Bishop Spalding, \$150; Bishop Neely, \$100; Bishop Vail, \$125; Bishop Whittaker, \$125; Bishop Whipple, \$185; Bishop Paddock (of which for house, \$160) \$495; Mrs. Jennings, \$30; disabled Clergy and families, \$50.....	1,835 11	<i>St. Clement's Church</i> , Miss Toucey, for Travelling Expenses of Miss Woodington.....	50 00
<i>Woman's Missionary Association</i> , for support of Mrs. Klugerie.....	30 00	<i>St. Peter's Church S. S.</i> , for St. Mark's School, Salt Lake, Utah.....	20 00
	2,162 42	<i>St. Thomas' Church, Woman's Missionary Association</i> , of which for support of Sister Eliza, \$50; Travelling Expenses of Miss Woodington, \$40.....	43 38
MAINE.		<i>"F. LeG. G."</i> , for Enmegabowh's Church Through Niobrara League, St. Thomas' Church; Ladies' Missionary Association, for Organ for Flandreau Chapel, \$60; two mem-	90 00
<i>Branch Woman's Auxiliary</i> for support of Mrs. Klugerie.....	10 00		25 00

bers, for Church at Rosebud Agency, \$5....	65 00	itary, of which for Matron's dress, Portland, Oregon, \$5; for work of Florida Diocesan Branch, \$10	15 00
(Harlem)—Trinity Church, through Woman's Auxiliary, for freight.....	10 00	"Mrs. M. H. A.," for Mrs. Buford.....	50
Saugerties—Trinity Church, two members, for Dormitory, Wolfe Hall.....	36 50	(Crescentville)—Church of the Good Samaritan, Sewing Society, through Woman's Auxiliary, for salary of Miss Woodington...	6 00
Westchester—St. Peter's Church, Woman's Missionary Association, for two alcoves, Wolfe Hall.....	72 00	(Oxford Church)—Trinity Church, through Woman's Auxiliary, for salary of Miss Woodington.....	24 00
Westmoreland—"N. J. S.," for S. S. papers at Kent Cliffs, N. Y.....	50	(Roxborough)—St. Timothy's Church, for Bishop Morris.....	100 00
	928 38	(West)—St. Andrew's Church, for Bishop Garrett.....	10 00
NORTHERN NEW JERSEY.		Germantown—St. Peter's Church, for Bishop Morris.....	517 90
Bergen Point—Trinity Church, Woman's Missionary Association, "a member" for Scholarship, Salt Lake, Utah.....	10 00		1,297 63
OHIO.		RHODE ISLAND.	
Huron—Christ Church, Woman's Auxiliary, for Travelling Expenses of Miss Woodington	25 00	Providence—All Saints' Memorial Church, through Woman's Auxiliary, for Bishop Spalding.....	5 00
New Lisbon—Trinity Church, through Woman's Auxiliary, for support of Mrs. Klugerie.....	35 00	St. John's Church, for American Church Missionary Society.....	41 00
Wakeman—"Mrs. J. A. B.," for Mrs. Buford.	5 00		46 00
	65 00	SPRINGFIELD.	
PENNSYLVANIA.		Waverly—"A Communicant," through Woman's Auxiliary, for Travelling Expenses of Miss Woodington.....	5 00
Clifton Heights—St. Stephen's Church S. S., for Ennegahbowh's Church.....	37 25	SOUTH CAROLINA.	
Norristown—St. John's Church, through Woman's Auxiliary, for salary of Miss Woodington.....	5 00	Cheraw—St. David's Church, for Mission to the Jews.....	6 00
Philadelphia—Christ Church, through Woman's Auxiliary, for salary of Miss Woodington.....	5 00	SOUTHERN OHIO.	
St. Andrew's Church, through Woman's Auxiliary, for salary of Miss Woodington...	10 00	Columbus—St. Paul's Church, through Woman's Auxiliary, for Bishop Elliott.....	10 00
St. James' Church, through Woman's Auxiliary, for salary of Miss Woodington.....	10 00	VIRGINIA.	
St. Mark's Church, of which for Bishop Whipple, \$10; Good Samaritan Hospital, Oregon, \$10.....	20 00	Henrico Co—St. Andrew's Parish, "Miss M. B. H.," of which for Mrs. Buford, \$5; Bishop Whipple, \$2.50.....	7 50
St. Peter's Church, of which through Woman's Auxiliary, Mrs. John Markoe for alcove, Wolfe Hall, \$20; Parish, for Bishop Clarkson, \$10; Bishop Tuttle, \$125; Bishop Morris, \$262.....	417 00	MISCELLANEOUS.	
St. Peter's Church, Young Ladies' Bible Class, through Pennsylvania Committee on Work for Domestic Missions, for Bishop Wingfield.....	100 00	Through Woman's Auxiliary, from sale of books, for Domestic Missionary Lending Library.....	1 50
St. Stephen's Church, through Woman's Auxiliary, for Miss Woodington.....	20 00	Receipts for the month.....	5,665 74
Mrs. F. Graeff, through Woman's Auxil-		Amount previously acknowledged....	10,553 72
		Total receipts since September 1st, 1880...	\$16,219 46

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$16,276.13,	\$69,134 10
Designated for Work among Colored People, of which from Legacies, \$625,	4,530 23
Designated for Work among Indians, of which from Legacy, \$125,	8,421 94
Special Contributions,	16,219 46
	\$98,305 73

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$167,000 00
Receipts for five months, exclusive of Specials,	82,086 27
Balance required from February 1st, 1881, to September 1st, 1881,	\$84,913 73

We are asked to report \$10, sent direct from St. Peter's, Germantown, through Pennsylvania Committee on Work for Domestic Missions for Wolfe Hall, Denver Colorado, and \$35 from St. Michael's Woman's Auxiliary. N. Y. City, to Bishop Seymour.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Joshua Kimber.

Mr. F. S. Winston,
" Lemuel Coffin,
" Charles R. Marvin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Howard Potter,
" C. M. Conyngham,
" Jos. W. Fuller.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

MARCH, 1881.

"HE BEING DEAD YET SPEAKETH."

WE were favored in December by the following letter and enclosure from the Bishop of Ohio. We are only too glad to give them place:

The Rev. Joshua Kimber, Secretary for Foreign Missions;

REV. AND DEAR BROTHER: When receiving some letters which Bishop AUER wrote to me in 1864, my heart was touched by the simplicity of faith exhibited by this dear man of God, as well as by his ardent devotion and oneness of purpose. I have copied a few sentences, the publication of which may do good. The names mentioned need not be repressed; for all these brethren will count it a satisfaction to have been cherished in the memory of so holy a man.

Sincerely yours, G. T. BEDELL.
Gambier, O., December 13th, 1880.

ZANESVILLE, January 19th, 1884.

"Rain after Sunshine."

With a singing heart I left Mt. Vernon yesterday morning. There came Mr. Hartley all the way from Gambier, to tell me that he *must* go to Africa. "I am a Jonah," he said. How our great LORD can make them run, if He stretches out His arm! His name be praised, for He is beginning to hear our prayer for more laborers.

I hope our Committee have faith enough to send them all. Money will come, when we need it. God gives it never beforehand to believers, just to keep them fresh in faith.

St. Louis, February 12th, 1864.

At Lexington we had a small meeting on February 3d, but as the Rev. Mr. Shipman has his heart in the right place, I would safely go on to Frankfort (5th) where I was just in time for the Service, and slept at Dr. Norton's till 4 A. M. when I went on to Louisville. Dr. Norton will introduce the Five Cent collection. Brother Whittle at Louisville was a real refreshment to me. "If we had one thousand like him," we needed not so much persuasion, to make our people do their duty.

There is so much woe and misery everywhere, and still people do not turn to God. It is horrifying, to hear so many taking the Name of JESUS—that best Name—in vain. How will they be saved? I never heard so much swearing by that Name. God be merciful unto us and bless us. He will bring peace, and establish it, so that our hearts shall be glad, and rejoice in the God of our salvation.

GALENA, March 9th, 1864.

At Peoria, I stayed with Mr. Tyng, who in the spirit of his father, does a great deal of good. Our meeting was small, but God's blessing was present; the Rev. Mr. Waite

got warm. The interest of the Minister, and, perhaps a little money, is often all the immediate result. But if that interest is true, it will create more efficient and permanent help.

The Five Cent collection is taken hold of almost everywhere. But now I see from the *SPIRIT OF MISSIONS* (March) that the Domestic Committee are ploughing with our heifer!

Sometimes I feel homesick, or rest-sick and tired. But there is much to be done, and a supply of strength and joy *always* to be had. My visit to Germany and voyage must be my vacation time.

TOLEDO, April 15th, 1864.

I must be at Cleveland and then go home to see my dear boy, who is very sick. Indeed I do not know whether he is still alive or not, for yesterday a letter two weeks old frightened me.

They did not know where I was for the last two weeks. I at once telegraphed, but received no answer yet. My only stay is the LORD, and I pray Him to spare me this child. As a Levite I know what the LORD expects from His servants. They must not know their own children (Deut. xxxiii. 9). But He is very merciful, knowing the frailty of our hearts. I am very homesick, or, having no real home, rest-sick. For the LORD's blessing strewed along my way, I am very thankful. All will come right at last; and He is our rest already, before the strife is over. Sowing in tears—it is unpleasant, but promising and sweet at the end.

BUFFALO, June 25th, 1864.

For the next three weeks I have made twenty-five appointments; that is as much as the Foreign Committee can expect.

I am very sorry that the Foreign Committee did not cheer the idea of a Mission School. But several members have approved of my plan repeatedly and it cannot frighten us, if some of them resist it. Mr. Denison is quite pleased with the prospects at Gambier, and very hopeful of our success there. Dr. Howe liked the plan, but thinks the school should be at Philadelphia. Others are afraid of rivalry, and some hate new things. Our trust is in God, Who will give the word, and great is the company of preachers.

ROCHESTER, July 2d, 1864.

My heart is full of thanks and praises to the LORD our God for His manifold goodness and favor in our Missionary School.

If we have enough for a few months, I should say for one day, according to the LORD's prayer and injunction in St. Matthew vi., we trust, and can safely do so, that the LORD our Heavenly Father knows what we need after that and will send it in time. Thus our whole Missionary work is carried on, for the contributions flow in gradually. *Nothing is so safe as trust in God for daily bread.* And as He already supports the men we shall get, *He will not stop his allowance, when they want to become Missionaries.*—[Italics are ours.—ED.]

ARRIVAL OUT.

WE learn from a correspondent that the Rt. Rev. Dr. RILEY, Bishop of the Valley of Mexico, arrived at the City of Mexico on the 21st of January.

DEATHS IN THE FIELD.

Africa.—As we go to press we receive from the Rev. S. D. Ferguson, Business Agent at Cape Palmas, the sad intelligence of the death, at Monrovia, on the 22d of November, of JULIUS W. Y. DAVID, M. D., and of Mr. JOHN FARR, Native Teacher, at his station, Half Graway, on the 6th of January, Epiphany.

Dr. David, it will be remembered, was educated in our Mission Schools at Cavalla. Under an arrangement between Bishop Auer and the Rector and Vestry of Christ Church, Detroit, he pursued his medical studies in the University of Michigan; from which Institution he took his degree in 1877. He spent a short time in the Long Island College Hospital, and sailed from Boston November 21st of that year *en route* for his home. He was for a time stationed at Cape Mount; but with the approbation of Bishop Penick, he entered upon private practice at Monrovia, about June, 1878.

Upon the suggestion of the Missionary Bishop, the Foreign Committee, at their Meeting in September last, took the following action:

Whereas, in view of the fact of his preliminary education having been received in the Mission, and his medical and surgical education through the Church in this country, Dr. J. W. Y. David has signified his willingness to serve the African Mission as opportunity may open from time to time, without charge, therefore

Resolved, That the Doctor's offer be accepted with thanks.

Mr. Farr has been connected with the African Mission as a faithful Catechist and Teacher since 1859. He was one of Bishop Payne's school-boys.

GREECE.

We take great pleasure in publishing a letter from the Rev. Dr. Hill, recently received. By the same mail Miss Muir writes:

ATHENS, December 25th, 1880.

I am happy to say Dr. and Mrs. Hill were both able to be at Church to-day. It is a great pleasure to us all to see them so well and cheerful. We are often apt to forget that so many years have passed over them. The Doctor is now 89 and Mrs. Hill 80.

Both were much moved when I read to them to-day from THE SPIRIT OF MISSIONS the words of the Bishop of Ohio, regarding them and their work.

LETTER FROM REV. DR. HILL.

ATHENS, December 31st, 1880.

At the close of this year during which the great goodness of our Almighty Father has been most signally manifested, we feel that we should be wanting in gratitude in not making particular mention of it. It has been a year of uninterrupted happiness, sweet peace, and remarkable health.

These blessings may in some measure be attributed to the great satisfaction we received from its very beginning, from the prominent manner in which the Old Mission has been honored before the Christian world.

It is difficult to express our feelings satisfactorily while reading the account of the meeting of the Ecclesiastical Commission held in Calvary Church, New York, January 19th, 1880. Those only who know how both we and the Mission have been misjudged from ignorance of the principles upon which it

was founded, can realize them. It was the first time they had been publicly promulgated before the Church. Then followed Bishop Smith's "Memories," taking us back to those early days when we were very "babes in knowledge" regarding the important Mission confided to us by the Church.

And again, in October, at the Leicester Congress, most gratifying reference was made to the work of the American Church in Greece, by the Rev. M. Meyrick, who has been so greatly instrumental in furthering Church Reform among the Continental Churches of Europe.

We have, however, to regret that the spirit of the instruction framed by those fathers of the Church, Bishop White and Bishop Griswold, has not been made more prominent. It was the rock on which the Greek Mission was founded, so when the rains descended and the floods came and the winds blew, and threatened its destruction, it heeded not, for it was founded upon that rock, and remains to this day more vigorous than ever.

Can it be wondered that the aged laborers are overwhelmed at God's great munificence toward them, "giving the wages of a day for the labor of an hour." We realize we are approaching the Delectable Mountains, and that beyond them, is

That sweet and blessed country,
The Home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest. Amen.

AFRICA.

We take great pleasure in announcing that Bishop Penick has recently published a pamphlet of sixteen pages descriptive of his field, which, moreover, embodies a long article from the New York *Herald* upon the subject of the Republic of Liberia, its condition, climate, and social and political prospects. Copies of this paper for judicious gratuitous distribution will be furnished on behalf of the Bishop, in any number required upon application to the Secretary for Foreign Missions.

A TRIP TO BOHLEN STATION.

75 Miles Interiorward.

Many of our older readers will peruse with much interest the following paper from the pen of the Rev. Mr. Fair. It will bring to their minds the days when, under Bishop Payne, the Rev. Messrs. Messenger, Hoffman, and Auer with their true yoke-fellows, and Miss Relf, there labored. In itself the article is very readable, and we only regret its late appearance, first, because of long delay in its prepara-

tion, and afterwards because of the pressure on our pages:

Mr. Fair writes:

Thursday, April 22d, at 2.30 p. m., Mr. Grubb and I left Cape Palmas for Cavalla, distant twelve miles. We travelled nine miles in a small canoe, so small that our shoulders seemed to project over the sides, and we were almost afraid to breathe irregularly for fear of upsetting it. The remaining three miles we walked along the beach, reaching our destination at 6.30. We went to the Rev. M. P. Valentine Kēda's new house, where we comfortably spent the night. On our way through the Christian village to his house we were heartily welcomed by the village people, especially by the girls, former pupils of our school, whose homes are there. Music and dancing were going on in the main street of the village, and great rejoicing, because of the marriage of the Rev. H. Merriam Nyema, which took place the day before.

On the 23d we were early on our way, in company with Mr. Kēda, who was to be our guide, and four of the young men of his school, who acted as carriers and canoe-men. We walked to Kabla, a town on the bank of the Cavalla River, three miles from Mr. Kēda's house. We were delayed for two hours in the town, started up the river at 10 a. m. in a large canoe, paddled by eight men and the four boys belonging to Mr. Kēda's school. Rain began to fall soon after, and, with little intermission, continued several hours. For a while we were a pitiable sight, sitting one behind the other, crouched under our umbrellas—not the best in the world—from which the water that could not beat through was sliding off and dropping down about our feet. Our baggage was covered with plantain leaves, the stalks of which served for seats for the men, who, sitting side by side, with nothing on to get wet save a large-sized handkerchief, pulled away merrily, singing and keeping time with their paddles, no doubt pitying us for not being more accustomed to rain.

The Cavalla River is about a mile in width near its mouth, having an island in the centre about a quarter of a mile in width and a little more in length. There is a strong current in the rainy season, so that in ascending you are obliged to keep near

the side, except where the river has two channels. The scenery was fine, and became more so as we went farther up. Only a little of the land on either bank is cultivated, on which the natives raise rice and corn. They travel in canoes from the towns along the river to their "farms" which lie on the river banks between. At daylight they go and late in the evening return, during planting and reaping season.

The rain having stopped, a large bird of the eagle family attempted to cross the river above our heads, but Mr. Grubb was on the watch, and discharging Mr. Kēda's gun, quickly brought it down, turning over and over till it reached the water. By his doing so he certainly "astonished the natives." Finding that only one wing was broken, I set my heart on trying to cure it, and first, by way of imparting strength, offered it some bread and cheese—rather novel food for it, as it seemed indignantly to think by the snap it made, not at the food, but at me. I then determined to let the bird alone till we reached our stopping place. Mr. Grubb and I were admiring the scenery to our great delight, so that I had almost forgotten about the bird, when I was suddenly brought to my recollection by a sharp squeeze of my toe, the eagle having a hold of me by the boot. Reaching down to pull the bird away, it endeavored to catch my hand in its claw, but missing it, scratched my fore-finger its whole length, making it quite painful. Such conduct did not, to say the least, increase my affection for the eagle. Its wings were four feet from tip to tip, pearly beak, yellow skin about the beak and eyes, white and brown feathers on the body, and white, black and brown on the wings.

We stopped at a little town called Gideyatabo between 2 and 3 p. m. for dinner. Our clothes were not yet dry, and the poor bird was shivering. Most of the people were away on their farms, a few being left at home to mind the town. We all got as near as we could to the fire in the middle of the room, or rather, hut, in one corner of which lay a sick man, the owner of the place. The people seemed glad to see us, though they had little for us to eat. The woman of the house boiled some cassada for us all to eat, while in a neighboring hut a chicken with some rice was cooked.

After dinner Mr. Grubb and I preached to about twenty, Mr. Kēda interpreting for us.

The sick man was the only one who did not give us a hearty welcome. We learned before leaving, the reason why. He said many people had died since the Missionaries came to their town. We asked him where were all the people gone who were here before the Missionaries came to their town. He had to acknowledge that they were dead. Then he was asked how it was that they died—surely it could not be in consequence of the Missionaries coming. Seeing that he was irritable, we did not carry on the conversation.

While speaking of all that JESUS had done to save them and of the glories that awaited believers, some of them interrupted, saying, "Tell us about something real." They want something material, verifying the truth of God's Word. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Oh, then, what need is there for Christians at home, as well as for Missionaries in the field, to pray for the outpouring of the HOLY SPIRIT on the hearts of this benighted people!

We rested at this town till nearly dark, when we started again on our way. Soon the moon arose, and parrots began to fly about in every direction, whistling and screaming. Then we thought of friends at home, and especially of the boys and girls who do so much to help us. How we would have liked to have them see the wild birds in their native state and to hear the occasional chatter of a monkey, and how we longed to have those we love, young and old, enjoy the grand scenery through which we were passing—the great virgin forests, the dense foliage, the massive vines, which seemed like gigantic festoons hanging from the lofty branches of the tall trees, trying, as it were, to clasp across the river. But if you had been with us, you could not have helped joining with us in the sigh which was involuntarily called forth by the consciousness that we were then truly

"Where every prospect pleases

And only man is vile."

Two hours later the sky began to darken, the moon hid her face, the rain commenced to fall and continued for an hour and a half. About 11 o'clock, being fatigued by the long day's travel and the rain, I fell asleep, sitting in the canoe, and was only made aware of it

by being knocked backward and my hat into the water, while we were passing under some projecting branches. Mr. Grubb, who was doubtless snoozing at the time, was as well as myself, thoroughly aroused by the performance. Reached Tuba, our stopping place for the night, a little after 11, feeling very tired. Mr. G. had a chill shortly before arriving. The town, as is generally the case, had a barricade around it, to keep wild animals from the sheep, and also as a defense in case of war. We went up the hill, through the barricade, and knocked at the door of a hut where the people had not yet gone to sleep. They allowed us to enter, though evidently very much surprised to see two white faces, and at that late hour of the night. It was quickly known in the next hut that we had come, and in a moment a dozen or more came as near as they dared venture to look at us. Mr. G. feeling unwell, we spread our blankets on the ground floor near the fire, which was made to burn brightly on our account, and he was obliged to lie down in his wet clothes, there being just then no opportunity to undress. Hearing music in a hut near by, I stepped to the door and looked in to see what was going on, and to let them know that we were there, not thinking that the sight of a white man would cause more than an expression of pleasant surprise. I could see that some women were dancing by the light of the fire, and that the audience, nearly all women and children, of whom the hut was full, was looking on and laughing heartily. For a moment only one or two noticed me, and they were men who had been at sea. One, indeed, asked me to go in. As I did so, some of the women saw me, and instantaneously there was a rush pell-mell for the opposite door, such as would be the case in America at the cry of fire in a crowded hall. The women with their children were jammed in the doorway. There were only two doors. I had entered and was standing near one, so there was only one for the affrighted women and children to force their way through, the mothers screaming, the children crying in terror for their lives. The men shouted to them not to run, but to no purpose. I stretched out my hand, saying, **"To mo qua"*—and moving towards them

*Literally "Touch my hand," which they do instead of shaking hands.

a little, tried to inspire confidence, but the nearer I went the harder they pressed through the door, so that I quickly stepped back. All happened in a much shorter time than I could describe it, but you can better imagine it—to say the least, the change of scene was striking. There being no stairs to break down nor windows to jump from, no one was seriously injured, as you will be glad to hear. The reason they were so frightened was that no white man had been seen in that part of the country for the last ten years, and many present had never seen a white person before. I must tell you, too, that “Ku” is their word for “devil,” and “Kobo” the plural, which was the name given by the natives of this part of Africa to white men when they first saw them, and they still call them “Kobo.” White men being able to do what to them was supernatural, they really thought they were devils. When the steamer from England arrives you will hear the natives about you say “Kubli ma dine”—“The mail from the devils’ country has come.” When they see a man-of-war, they say: “Takoboto”—“a war”—kobo—“devils”—to—“canoe”—i. e., “The white man’s war canoe.” Then remembering the lateness of the hour and the darkness of the night, I think you will see they had some cause for fearing I was the “old gentleman” himself. I returned after ten minutes’ absence to Mr. Grubb; found his head a little affected by the fever, and his body very hot. He could take no refreshment until the fever was past. He told me he could not imagine what had happened to cause the cries and screeching he heard. It being his first night in a heathen town, he supposed they were about to kill me, but my quick return had relieved his anxiety. The hut was now filled with men and women—the women especially looking at our hands, faces and feet in amazement. At last, having fixed Mr. G. as well as I could, we lay down to try to rest. Soon we found it to be next to impossible—overtired, the hard floor for our bed, our boots and part of our clothes for a pillow, and mosquitoes, together with the people in our hut and that adjoining talking and laughing with one another, were sufficient to keep us from “undisturbed repose.”

Saturday, 24th. Arose early. Mr. Grubbas well as ever. The people prepared for us a

breakfast of rice, chicken and palm-butter, burning with pepper, and roast plantain. We had tea and sugar with us, a cup of which was very refreshing. After breakfast Mr. Kēda, Mr. Grubb and I addressed the people in turn. We then left for Nyānyā, our farthest point on the river, being the landing-place for Bohlen Station. I am sorry I cannot give distances and altitudes. We had no means of measuring. It rained nearly all the way heavily. The banks of the river vary from four to ten feet above the water—high bluffs in some places. Fine, level land running far back. General course north and south, though there are sudden turns which change the direction in a hundred yards from E. S. E. to W. N. W. About one-fourth of a day’s journey to the south of Nyānyā, the high lands and hills begin to be seen, and the distant mountains, among which Bohlen Station is situated, come in sight. The appearance of the river, as already implied, is truly grand, the greater part of the way, especially the last quarter of the distance between the ocean and Bohlen. Met several canoes coming down with palm-oil, palm kernels and rice. We reached Nyānyā about 5 p. m., quite wet. Feared Mr. Grubb would have another chill, but God’s blessing on the means used to keep it off proved successful. The eagle, still alive, was placed near the fire as before, and now that it began to eat a little, there was hope of its recovery. At this town a nice little “show-house,” with two rooms, a window in each, and ground floor, belonging to the “head man,” was given to us, entirely for our own use. A “show-house” is to a native man what a baby house is to children at home. He has travelled about and seen houses belonging to civilized men. He gets one built (there are but few of them), and everything he can obtain belonging to Europeans he puts in it. A chair, bedstead with curtains, wash-basins, glasses, spy-glass, lantern, speaking trumpet, everything, no matter how unsuitable or unseemly. The smaller articles are hung from the walls or ceiling, or arranged on shelves. He is not supposed to know the use of half of these, nor to be accustomed to the use of any of them. He never thinks of living in the house himself. His fellow-Africans are allowed to look in, and to them it is an evidence that the owner is a man of wealth and has seen something of the world. To us he threw the doors open,

knowing that we would feel at home in it, and so we did, though we had to lie on the floor, the bedstead being wide enough only for one. The only real trouble was the smoke, which made us shed tears, there being no chimney for it to escape through.

Sunday, 25th. We arose early as usual, and, thanks be to God, felt well. The morning was pleasant. Went to the river and bathed. On our return one of our men came and said, "Him bird be dead;" he meant the eagle. I was sorry to hear it, but of course there was no help for it, so I said, "Put it aside till to-morrow and I will skin it," intending to have as much as I could of our trophy to show to Mrs. Grubb and my wife. Said the man, "But, Dady, we want eat him; suppose it be to-morrow you fix him, he be no good." There was nothing for me but to skin the bird at once, food being scarce, which I did; thus putting a good breakfast, as they thought, in their way. Again we preached to the people of the town, the Webo tribe, who though pleased to look at us, were more desirous of spending the day on their farms than listening to us through an interpreter. They have no way for measuring time except by the sun and moon—no names for days, and consequently know nothing about the Lord's Day. About 12 m. we started to walk three miles N. E. of us through a narrow way, mountainous and rough, to Bohlen. Reached the station and Mr. John Bohlen's house about 2 p. m., wet through and through. There, to our delight, we found two native Christian families, with comparatively comfortable homes, who gave us a hearty welcome. Surely God's Word is a seed that never dies. Here was a new evidence of it. Though ten or twelve years had passed since the last foreign Missionary had visited them, still it was to be seen that Bishops Payne and Auer, and Mr. Hoffman had not labored in vain. There was not much it is true, but enough to show that it was the incorruptible seed they sowed which liveth and abideth forever. Let not the Church at home ask "Why was there not greater evidence of success?" but let her thank God for keeping watch over it through the long years of her neglect and forgetfulness. How rejoiced we were to have these native Christians join with us in singing the hymns, in hearing God's Word and in prayer. At night we all conversed together, for they knew enough

of English for us to be able to make ourselves understood. There were several heathen women present who could not understand a word we said. When they saw Mr. Kēda and the other Christians talking and laughing with Mr. Grubb and myself, they said that the Christian Africans could not understand us either, but were pretending they were carrying on a conversation for fun, in order to deceive them. The same women said our hair was not real hair, it being so unlike theirs, but that it was a kind of cap with which we covered our heads. Before retiring, notice was given that the Lord's Supper would, God willing, be administered on the following evening.

Monday, 26th. Enjoyed a good night's rest, not on the floor, but in a pretty good bed and comfortably furnished room. The thermometer stood very little lower than at Cape Palmas, but the air seemed purer and more invigorating. Went early in the morning to the principal town of the Weboes, called Nitealu, a mile or so beyond Bohlen. There was a large gathering of the people, and they appeared to be much interested in what was spoken to them. The following little incident will show that they are very desirous of having Missionaries among them again. The former Mission-bell of Bohlen not being in use there and being needed at a station by the sea, was sent for, but the heathen men of Nitealu assembled on the site of the old Mission house, seized the bell and carried it to their town, saying: "It was sent by white people to call them to hear about God, and that they would keep it till a white teacher would come back and ring it to call them together again." I believe they desire him for the sake of the temporal benefit. They cannot be expected under the circumstances to be actuated by any higher motives. A delegation of them called to see us in the afternoon, at Mr. Bohlen's house, to encourage us to return. They said they would give us their children to teach and all the land we wanted, and would help to clear it and make a road. Heathen people's promises are not to be relied on, I know, still it was plain that they wanted us, and they were the more urgent from the fact, as I learned, that they had not treated Missionaries well in former times, which we did not fail to let them know for their good. At night we had the blessed privilege of partaking of the Holy Com-

munion together. How our hearts blessed God as we looked upon the little flock and administered to them the emblems of the Bread of life, and Oh! must not JESUS, as He beheld those few sheep in the wilderness, have seen of the travail of His soul and been satisfied.

Tuesday, 27th. After an early breakfast, family prayer, and an affectionate farewell of our Christian friends, we were under way for our homes. Not a drop of rain fell that day. Late that night we were glad to be so near home as to be able to sleep again under Mr. Kēda's hospitable roof. Each of us found a letter there awaiting us from those dear to us whom we had to leave behind.

Wednesday evening, 28th. At home again and all well, thanks be to our Heavenly FATHER's tender care. I wish you could have peeped in and seen us as we sat around the table, telling of our adventures to two who proved to be the most attentive and interested listeners we had met since we left home. To Rev. Mr. Kēda and his boys we are much indebted for their kind attention and assistance all the way. Their company added much to our comfort and was the means of our making a speedy journey.

In conclusion, allow me to say a few words concerning what Mr. Grubb and I believe to be a great opening for the spread of the Gospel in that part of Africa. There are ten tribes, numbering in all say 100,000 souls. I was informed on good authority that you can communicate with the whole by means of the Gēdebo language. We, ourselves, heard Rev. Mr. Kēda interpret what we had to say to the Weboes by means of his own language, the Gēdebo, and converse with them and they with him apparently as freely as he did with men of his own tribe, and so with men of two other tribes whom we met. You can see, then, what a blessing Rev. L. Wilson's, and Bishops Payne's and Auer's work, in reducing to writing the Gēdebo language, will prove in the evangelization and education of the above tribes. With the Primer, Grammar, Bible, History and Prayer Book in the hands of Gēdebo Christian teachers, under the supervision of foreign Missionaries, God blessing the efforts, what a glorious work can be done. The better to prepare the Gēdeboes for the future work, a small newspaper ought to be published—part in Gēdebo and part in English, for them. No

other Missionary Society has been in that part, as far as we could learn, nor is at present. Nor has the Mohammedan religion yet reached them. "What doth hinder" that we may not at once, in the name of the LORD, "go in and possess the land?" God grant that the Church may be moved by the HOLY SPIRIT to hear the words of "Caleb and Joshua," whom, we trust, the LORD honored by sending to spy out the country.

FROM THE REV. CURTIS GRUBB.

CAPE MOUNT, LIBERIA,

October 25th, 1880.

We know that all of your readers will rejoice to hear that the gracious LORD is visiting this part of His vineyard and is gathering the first fruits of the vintage, which promises to yield a rich harvest. Eight of our boys have been baptized, and several others of them are desirous of being baptized, as are also several of the heathen, at the towns around us where we have preached the Word.

We need a great deal of wisdom and grace to enable us to do the work of good stewards of the manifold grace of God, and for this we would ask all to join us in our prayers daily offered to our Heavenly FATHER.

By this mail I send an account of the schools, etc., at this place; to be followed, as soon as I can get it ready, by an account of each individual scholar. I hope it will prove satisfactory.

REPORT ON CAPE MOUNT SCHOOLS.

The request for information regarding the schools and scholars of Cape Mount Mission I will now attempt to comply with.

The first school building erected after my arrival was a native building, put up by natives under the supervision of Mr. Christian Schmidt. The materials used were wood and thatch. It was 60 feet long by 18 wide, and consisted of two rooms, one 40x18, the other 20x18. The latter, with two rows of bunks across one end, formed of boards supported at either end, was the sleeping apartment of some of our boys, the others sleeping on the ground on boards laid on the same, some with country cloths and mats, some without either. Here they also frequently took their meals, placing their pans, bowls or tin cans on the ground, and seating themselves there also, according to their country custom. The other room served the

double purpose of school-room and chapel. The floor of this was also of dirt, and as the roof of thatch was not always impervious to the rains, this room was at times most unfit for these purposes. The actual cost of this building was not, I think, more than \$10, for the men were paid in cloth at local value of 20 cents a yard, which cost the Mission six cents in the United States.

This building was blown down about the last of May, and is being replaced by one more substantial and comfortable, but of the same materials. The second structure for school and Church purposes was built by contract, and cost \$1,000, equal to \$4,000 in trade. It is of the same length and breadth as the native building I have just described. It is built on posts four feet high, and has the advantage of a plank floor. It is about eight feet in height from lower to upper floor, and has a quarter story loft. Twenty feet of this, cut off at one end, is allotted to the girls, two native teachers and the washer-woman. The other forty feet form a store-room for rice, etc. The two rooms on the first floor are for school and Church purposes. The whole, except the upper floor, was built of green material and badly done, the weather boarding not having been sufficiently lapped, and the window shutters, made of green wood, are incapable of being tightly closed. It is at the expense of almost all comfort and with great risk to health that at times we are able to occupy it. This building is fifty yards from one of our dwelling houses and eighty from the other. Here we have daily Morning and Evening Prayer.

But to pass on to a description of the school and scholars. To begin at the beginning we must go back to the day—January 28th, 1878—when the Bishop, Mr. Henry M. Parker, and Mr. Christian Schmidt landed at Cape Mount, for they brought the first scholar with them. This was Louis Clinton, a Bassa boy, given to the Bishop by a Liberian teacher at Grand Bassa. Mr. Parker began at once to teach him, and not long after their arrival Mr. R. J. Watson, an influential Liberian trader of this place, gave him two other boys, one a Congo, the other a Vey.

At this time the little band of Missionaries were living in a house near the water-side at the foot of the Mission hill, rented of Mr. Watson. Here they remained, Mr. Parker from day to day, as he was able, con-

ducting his miniature school, till the first Mission House was built. This house, only twenty-two feet by twenty-four, including a shed room along one side, of ten feet in width, and not two stories high, is a very plain structure, and no one merely glancing at it would suppose how many useful purposes it has served. Besides accommodating six Missionaries, it has been store-house, meat-house, rice-house, tool-house, library, school-house and chapel, the dining-room serving in turn in the last two capacities.

Within a few days after the arrival of Mrs. Grubb and myself, Mr. Parker moved his school into the native building, not then entirely finished. It was then late in December, and he continued the school up to Christmas, when it was closed, with the intention of re-opening upon the first of February (1879). This was the end of Mr. Parker's active labors in the Mission. Though short, and often most painful through infirmities of the flesh, they were by no means unfruitful; for one of our boys, lately baptized, and probably the most hopeful boy in the Mission, attributes his first awakening, through the blessing of God, to the efforts of Mr. Parker.

After my arrival I assisted Mr. Parker in the school until it was closed for a month's vacation, during which I continued to meet our own boys two hours daily. On the first of January, 1879, I opened and took charge of the school, Mrs. Grubb assisting me. During the vacation a good many boys were brought to us, and at the opening of the school there was a large accession of day scholars, so that in addition to our other duties we had to teach four hours a day in order to hear all the lessons. By the last of June the number had increased to about sixty, most of whom were heathen boys fresh from their people and knowing scarcely a word of English. Our hands were now more than full, and we began to sigh for help. On July 25th the needed assistance came, in the arrival of Miss Lottie Hogan, formerly a pupil in the girls' school at Cape Palmas. But it was not long before our school was again overcrowded, for on one day, September 23d, we had an accession of twenty, nineteen boys and one girl. Eighteen of these were Bassas, sent us from Grand Bassa, about a hundred miles down the coast. The Veyes also continued to be brought to us, so that by December 1st the

number of native boys on our list was sixty, girls, seven, with fifteen day scholars, making an average attendance of about seventy.

Again the LORD heard our entreaties for help, and sent us most efficient aid in the person of the Rev. John McNabb, who arrived here on November 24th, followed by Miss Margaret Thomas on February 25th, 1880.

On February 5th we opened the school with between ninety and one hundred scholars, and four teachers, Mr. McNabb, Miss Thomas, Miss Hogan and myself. We now had fine prospects for a good school and hopes of greatly benefiting the Liberian population about us through the instruction given to their children. But these hopes were not immediately to be realized, for we had scarcely made a beginning when I was attacked with fever and ague, and unfitted in great measure for performing my part of the work in the school, and finally found it necessary to give up all work for a time and seek relief in a change of air and diet. With my wife I first spent a fortnight at a Lutheran Mission on the St. Paul's River, twenty-three miles from Monrovia; thence returned to Monrovia, and took a steamer to Cape Palmas, where we spent three weeks with Mr. and Mrs. Fair. We thoroughly enjoyed ourselves, but our old acquaintance, the fever, still kept us company, and, after an absence of six weeks, returned to Cape Mount with us, so we found that though we had been benefited by our visit, we had not been cured. While we were away both Mr. McNabb and Miss Thomas had attacks of fever, the first of any consequence they had had. This made it necessary to suspend, in great measure, the school, even as to the instruction of our best scholars. The day scholars had been dismissed on our departure, not to return till we came back, and even then, on account of my prolonged ill health, it was found necessary to discontinue them, with the exception of a very few. As I had attacks of fever and ague about every two weeks, and Miss Thomas suffered even more than I did—it now being four months since she was able to take part in the school work—Mr. McNabb and the two native teachers have had to attend to it alone.

Miss Thomas also found a change necessary, and went down the coast as far as Cape Palmas, being absent three weeks. She re-

turned on August 1st, somewhat improved, as she thought, but three days after her arrival she was taken ill again, and continued so for three weeks. She is now able to be about the house. The morning she came back from Cape Palmas, Mr. McNabb rose early and went, without taking any breakfast, over to the vessel to meet her. He returned exhausted, was taken with fever, and was ill three weeks. Nearly the whole of this time the school had to be discontinued, and just when I might have resumed my duties in it, Mrs. Grubb was taken with a severe attack of jaundice, from which I hardly dared hope she would recover. But, thanks to our great and good FATHER above, she and all the rest of us are better. As to myself, it is now seven weeks since I have had any fever, the longest time I have been free from it, with the exception of the first two months, since my arrival in Africa.

In writing thus far I have not spoken of the girls' school as distinct from the boys' school, nor do I think it necessary to make a distinction between them. The girls are instructed in the same building and the same room as the boys, and by the same teacher; they also use the same dining-room, their meals being served at the same hours and by the same cook.

There are nine girls here at present, several having gone home with sores. One, an interesting little girl, an Albino, about nine years old, was taken away with a bad sore, and died within a few months. We would sometimes ask the girls what we should pray for. Sutu—for that was her name—would say, "Pray God to give me a clean heart." May we not believe God heard the prayers, and having given her the clean heart, took her to His home where all hearts are clean.

Miss Thomas has the entire charge of the girls at all times, save during school hours. School opens with singing a hymn, the Apostles' Creed and prayer. Then follows reading of the Bible in classes under the several teachers. Mr. McNabb and I alternately, for a week each, open the school and hear the first Bible-class recite, each member repeating a verse, usually the same one, upon which we make such remarks as we think proper. Then the class reads part of a chapter, which we explain as God gives us grace. This lasts from nine to ten o'clock. Then follow the spelling, arithmetic, reading, geography and grammar classes, which,

with a fifteen minutes' recess, continue until about half past twelve o'clock, when Miss Hogan instructs the school for an hour in singing, with which the exercises of the day are closed. The bell is rung at two o'clock, and the boys are put to work on the farm under their respective head men—or rather, head boys—till five o'clock, when the bell is rung again, and they come in and get ready for evening prayers, which are held ten minutes after five. After these, dinner is eaten, wood and water carried, and then comes rest for the night.

The Sunday-school was begun about the same time as the day-school, and in the same building, and has been subject to the same

changes of place and teachers that the day-school has experienced. For two reasons the Sunday-school has not been as largely attended of late as heretofore. Dismissing the day-scholars from our school operated in a measure against our Sunday-school, for, as most of our day-scholars and many of their friends attended the Sunday-school, when the former were disconnected from the day-school, they all, with few exceptions, left the Sunday-school also. The other reason exists in the condition of the weather, and will correct itself when that improves. During the rainy season it is next to impossible for them to attend on account of water and wind.

CHINA.

ST. JOHN'S COLLEGE.

IN the January number we published an illustration showing the Gateway of St. John's College; so far it was a success; but as to the likenesses of the professors and students there represented, we confess that it was a failure. It was the best we could command, however, and we therefore used it. We are obliged to say something of the same kind with respect to the illustration following, which may perhaps be considered very good, so far as it goes, but at best it must give a very inadequate idea of the whole establishment. We have there shown on the right, Prof. Yen's residence; in the centre, the College and Preparatory School buildings and one of the corridors; and on the left, a portion of the Bishop's house, the whole of which the camera did not take in.

From a rough diagram, made by the Rev. Mr. Boone, which lies before us, we are able to say that the two principal native buildings are connected at both ends by the corridors, in which are teachers' quarters, book-room, study rooms, and covered ways. The outside measurement, including the college buildings, court-yards and verandas, is 200x120 feet.

In his annual report, the Bishop says, it will perhaps be remembered:

"We have four residences already built at St. John's. By this means accommodation was provided for myself and family, the Rev. Messrs. W. J. Boone, Y. K. Yen, and D. M. Bates and their families, with rooms to spare for the single helpers we hope for."

Mr. Boone's house is known to be under

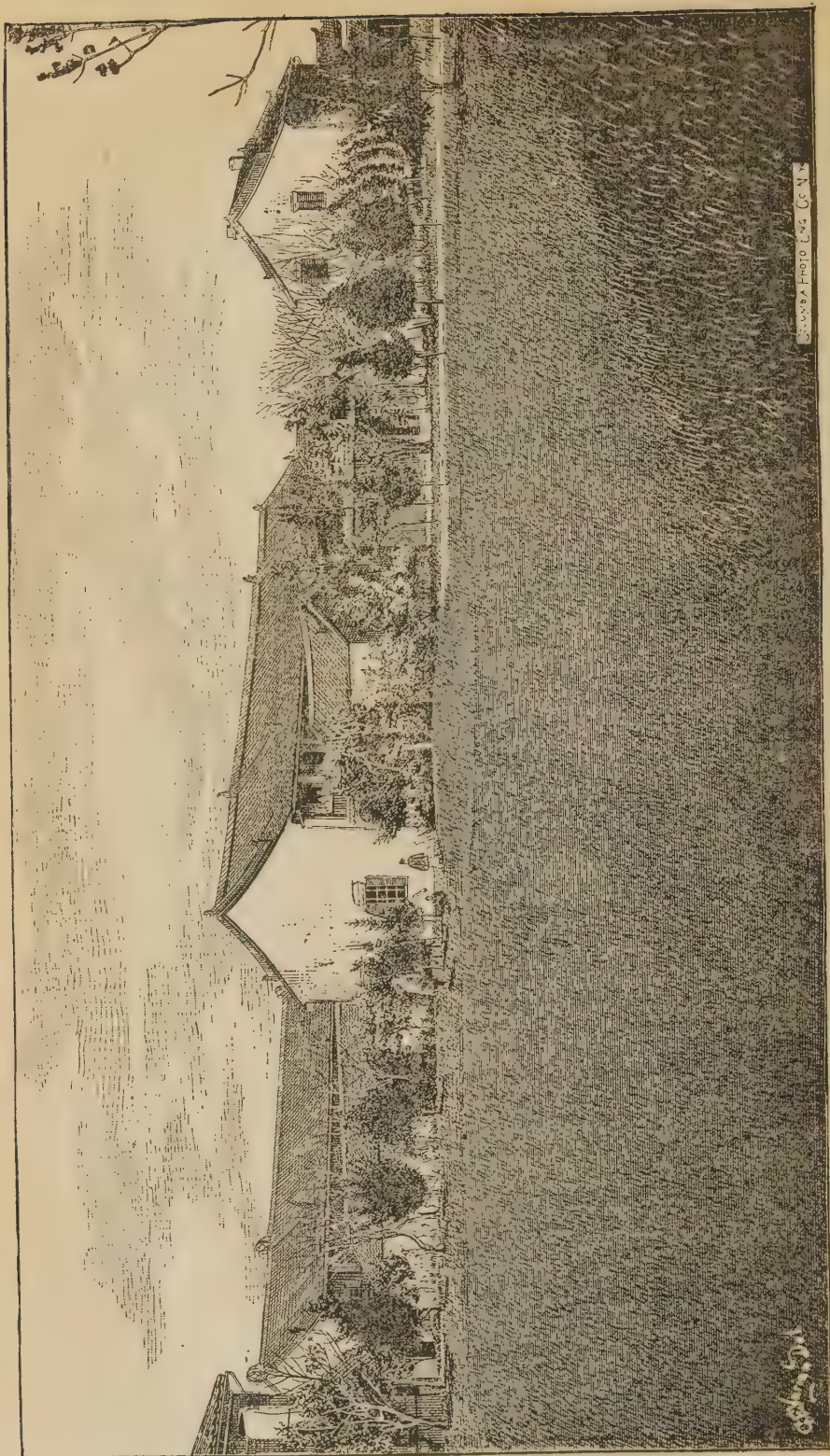
the same roof as the Bishop's. Mr. Bates' house does not appear at all. For the purpose of a clearer understanding of the picture, we reproduce here a description which has already been published.

St. John's College is about five miles from the "Bund," or road running along the river on which Shanghai is situated. It is approached by the Bubbling Well road, which is lined on either side by the beautiful residences of the wealthy merchants of Shanghai. This road receives its name from a well whose waters bubble up with a peculiar motion, caused, the Chinamen say, by the genii beneath its surface.

But if we are driving out to St. John's, before reaching the Bubbling Well, we must first cross the fine bridge that has only recently taken the place of the old open ferry-scow which used to carry passengers over the river, and pass the public gardens on the Bund, until we reach the Central Hotel. Here we must turn up the main shopping street, which is called the Nanking road, where the appearance of things changes gradually from foreign to Chinese; the buildings are fewer and further between, and at last we reach the race-course and the cricket-grounds laid out by English residents.

Then come two miles of the beautiful Chinese villas, and then the Bubbling Well, with ruins and a cottage near by, and two roads branching off, one of which leads to the Roman Catholic College and Seminary, the other to St. John's. We take the one to the right, a hard, smooth road, bordered on either side by cotton fields.

As we near the Soo Chow Creek a turn in the road brings us in sight of the buildings of St. John's, and going on a little further we are brought by a shady, winding lane



SAVANA PHOTO CO. N.Y.

ST. JOHN'S COLLEGE, SHANGHAI.

to the Chinese gateway which faces the College.

The driveway sweeps past the Professor's house on the right and the low college buildings to the Bishop's house, whose wide-spreading verandas give a hospitable look of welcome to the place.

St. John's consists of some thirteen acres on the Soo Chow Creek, which flows around it in such a way as to make it a perfect peninsula. On this are already built the College, in front of which is a beautiful lawn as fine as any college in America can boast, and four residences for the Bishop and the professors and their families.

With great thankfulness we announce that a lady of New York has assured Bishop Schereschewsky that she will contribute \$6,000, more or less, for the erection of a proper chapel on the College grounds; and we are, moreover, glad to know that two gentlemen elsewhere resident, are seriously considering the erection of the proposed clinical hospital and physician's residence. Thus God is putting it into the hearts of His stewards to provide one after another of the appliances needed, as set forth fully on page 314 of the last Volume.

FROM LETTER OF BISHOP SCHERESCHEWSKY,
AT WUCHANG, November 24th, 1880.

When will you send us out reinforcements for this place? I shall be at you about it every mail!

[We break off right here to say that there are now strong hopes that the long-wished for appointment of one or more unmarried Clergymen to go to the relief and assistance of the Rev. Mr. Sayres can be accomplished within the present fiscal year; two or three applications being either actually in hand or believed to be coming very soon, from those who have the subject under serious consideration. We earnestly wish we might say as much with regard to the probable appointment of an earnest Christian woman of mature years, qualified to act as house-mother, etc., for the Jane Bohlen School; but no such person has as yet been found.—Ed.]

TRANSLATIONS.

I have just finished the new version of the whole Prayer Book in very intelligible, idiomatic Chinese, which could be used all over China, and which any one who can read at all can make use of. It embraces everything found in the English and American Books. I hope it will serve as a basis for a united Book for both Churches. I may say, although I am the translator, that it is thus far the most satisfactory rendering. As soon as I am settled in Wuchang, I shall, with the help of God, begin to render the Scriptures in the same style, with the view of carrying out the plan I have agreed upon with Bishop Burdon. I also intend to begin a revision of my Mandarin version.

JAPAN.

MEDICAL MISSIONS IN JAPAN.

In connection with the appeal which has appeared in recent issues of this magazine, from the Missionary Bishop, the Rev. Mr. Tyng, and Dr. Laning, for four thousand dollars to erect and establish a hospital, we give, as most opportune, the following extract from the highly-commended work of Miss Isabella L. Bird, "Unbeaten Tracks in Japan."

This work seeks the worker, throngs him,

crowds upon him. It goes through endless useful ramifications, spreads scientific truth in the treatment of diseases, removes prejudice against the practice of surgery and foreign drugs, dethrones superstitious quackery, introduces common sense and an improved hygiene, invites intelligent co-operation in its temporal part, and last, but not least, smooths the way for the Gospel of the Good Physician by which it is always accompanied. These are the unanswerable pleas for Medical Missions in Japan.

MEXICO.

FROM A LETTER WRITTEN BY A MEMBER OF
"THE MEXICAN LEAGUE."

CITY OF MEXICO,

January 2d, 1881.

I KNOW you do not care one atom about my impressions of Mexico—beauties of the journey here, etc., etc. The Church is what

you want to hear about. I should like to write a sermon, taking for my text, the words that the Queen of Sheba said to Solomon, "The half of it was not told me." Really, so far from being exaggerated, all accounts we have had of the work, appear to me *under-estimated*. I think you would say

so too, could you see all that I have seen even in these few days. The excellent congregations of poor, well-behaved people, in numbers even on week nights might put to shame the attendance at the churches at home. The beautiful singing, in which the entire congregation joins, makes the Te Deum, Gloria, and hymns such a burst of praise and prayer, as never arises, I am afraid, in our churches, where the choir saves the people all the trouble and exertion of singing. Poor Miss Grut's devoted, self-denying life, living in such a wretched room, because it is cheap and costs but little to the Church; Mrs. Hooker's good work among over sixty little girls—indeed it would require a great deal of time to tell you any one part of it all.

I told Mrs. Hooker, Miss Grut and Mrs.

Valdespino of the gifts to them, and I wish you could have seen their gratitude.

Mrs. Hooker said she was very thankful, for she could go away for a few days and visit Cuernavaca, for she sadly needs rest and change. Miss Grut confessed to needing a couple of blankets and a few comforts in her room. Mrs. Valdespino seemed also too thankful to say much.

The Services are beautifully conducted. I wish some of our particular Church people could attend them; their scruples would, I am sure, be abundantly satisfied. At the New Year's Eve Service, the immense Church of St. Francis was full to overflowing, all the seats were occupied and men stood in rows against the walls! All were devout and attentive, and all joined in the singing.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York.* All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from January 1st, to February 1st, 1881.

ALABAMA.		Trinity, of which for Mexico, \$25.....	50 00
Mobile—St. John's.....	16 65	Rev. Francis Goodwin, for support of Rev. John McKim.....	50 00
ALBANY.		Litchfield—St. Michael's, for Emily Williams' School.....	10 00
Catskill—St. Luke's.....	34 50	Marbledale—St. Andrew's.....	3 29
Herkimer—Christ Church.....	2 00	Middletown—Holy Trinity.....	50 00
Kinderhook—St. Paul's, "E. W.".....	5 00	"A Friend".....	100 00
Salem—St. Paul's.....	25 00	New Haven—Ascension, 6 Missionary Boxes, through Woman's Auxiliary.....	2 79
Warrensburgh—Holy Cross.....	3 00	Missionary Box 626.....	2 77
ARKANSAS.		New London—St. James'.....	70 00
Little Rock—Christ Church, Mrs. J. P. Barber, for Japan, \$5; Jennie Clements Barber, at discretion of Bishop Penick, \$5.....	69 50	Southport—Trinity, for Mexico, \$20; Haiti, \$8.25; Cuba, \$8.25.....	36 50
CENTRAL NEW YORK.		Thomaston—Trinity S. S.....	4 00
Baldwinsville—"Mrs. V. B.".....	2 00	Washington—St. John's.....	1 43
Canastota—Mission, of which Missionary Boxes, 64 cents.....	1 18	West Haven—Christ Church.....	12 75
Oneida—St. John's, Missionary Boxes.....	1 50	DELAWARE.	
Peterboro—Mission.....	60	Christiana Hundred—Christ Church S. S., for "Eleuthera Smith" Scholarship; Bridgman Memorial School.....	32 03
CENTRAL PENNSYLVANIA.		Claymont—Ascension.....	4 80
Harrisburg—St. Stephen's, "Mrs. M. W. B.".....	15 00	New Castle—Immanuel.....	71 18
Lancaster—St. James', for Bishop Penick's work.....	7 00	Wilmington—St. John's.....	21 66
Lebanon—St. Luke's, Missionary Box.....	12 09	"A Friend," for Publications.....	1 00
Lock Haven—Mrs. Anna R. Drake, for Africa.....	5 00	EASTON.	
Paradise—All Saints', of which Missionary Box, \$6.74.....	9 04	Cecil Co.—North Elk Parish, St. Mary Anne's, "A Communicant,".....	3 00
Phillipsburgh—St. Paul's.....	19 04	Kent Co.—Chester Parish, Missionary Box 17,485.....	2 14
Wilkes Barre—St. Stephen's S. S., for 4 "St. Stephen's" Scholarships, as follows: Baird Hall, \$40; Jane Bohlen Memorial School, \$40; High School, Cavalla, \$40; Girls' School, Cape Palmas, \$50.....	170 00	Talbot Co.—Whitemarsh Parish "Miss H. C.".....	1 00
CONNECTICUT.		GEORGIA.	
Bridgeport—St. John's, "M. L. L.".....	5 00	Atlanta—Rev. W. C. Williams, D.D., of which for Japan, \$10.....	13 10
Brooklyn—Trinity.....	12 16	Brunswick—St. Mark's.....	6 26
Easton—Christ Church, Fairfield Archdeaconry, through Woman's Auxiliary.....	1 50	ILLINOIS.	
Fair Haven—St. James'.....	25 00	Freeport—Zion.....	4 86
Hartford—Good Shepherd.....	54 80	Galena—Missionary Box 3,445.....	2 70

IOWA.		
<i>Lyons—Grace</i>	2 50	
<i>Waverly—St. Andrew's, for China, \$4.50; "W. R. B., at discretion of Rev. W. J. Boone, \$5 West Davenport—Christ Church, Mr. M. Beck, through Rev. S. R. J. Hoyt, for China</i>	9 50	
	24 00	
	36 00	
KENTUCKY.		
<i>Grahamton—"A. M. R.".....</i>	10 00	
<i>Jefferson Co.—St. Matthew's.....</i>	3 45	
<i>Louisville—Christ Church, for Japan.....</i>	25 00	
	38 45	
LONG ISLAND.		
<i>Bay Ridge—Christ Church.....</i>	253 34	
Good Shepherd, "A Communicant".....	200 00	
<i>Brooklyn (Heights)—Grace, of which for Greece, \$50; Mexico, \$10; Hospital at Shanghai, \$50; Endowment Fund, St. John's College, \$100; Cuba, \$25; special for the Jews, \$32; through Woman's Missionary Association of Long Island, for Foreign Missaries' Fund, \$5.....</i>	2,392 08	
Redeemer S. S. Missionary Boxes, for 3 Scholarships in Cape Mount School, of which Class No. 2, \$12.50; Infant School Department, \$25; Class No. 36, \$10.....	47 50	
(E. D.)—St. Mark's.....	5 61	
St. Paul's.....	24 04	
Church Charity Foundation Chapel.....	2 00	
Missionary Box 13,824.....	4 00	
"Jessie," "Susie" and "Mamie Godine," for subscription to the Soldier & Dove, for Rev. Dr. Bailey.....	2 00	
<i>Newtown—St. James', of which J. R. Strong's Missionary Box, for support of the Rev. Zoo Soong Yen, \$3.....</i>	50 05	
<i>Miscellaneous—Through Woman's Missionary Association of Long Island, for "Long Island" Scholarship, St. John's College.....</i>	60 00	
	3,093 62	
MARYLAND.		
<i>Baltimore—Emmanuel.....</i>	553 75	
Grace, of which for Endowment Fund, St. John's College, \$50; personal benefit of Dr. Hill, \$100; personal benefit of Mrs. Hill, \$5; Mexico, \$2.....	534 98	
Holy Trinity, for "Bishop Boone" Scholarship, St. John's College.....	20 00	
Church of the Messiah, Missionary Society, for Scholarship in Cape Mount School, \$25; S. S., for "George C. Wamsly" Scholarship in Cape Mount School, \$25.....	50 00	
Mount Calvary.....	8 00	
St. Barnabas' Free Church.....	155 27	
St. Peter's Young Ladies' Missionary Society for "Julius Grammer" Scholarship, Duane Hall.....	40 00	
Miss Lina Burt, for Scholarship in Cape Mount School.....	12 50	
Miss Ida Rose, for Scholarship in Cape Mount School.....	10 00	
<i>D. C. Washington—Epiphany, of which for Endowment Fund, St. John's College, \$75; at discretion of Bishop Penick, \$1.....</i>	280 28	
Incarnation, "Two Children," for the Orphanage in Mexico.....	40	
Mrs. M. Parker, for Scholarship in Cape Mount School.....	25 00	
<i>Frederick Co—All Saints' Parish; All Saints' "A Member".....</i>	20 00	
<i>Prince George Co—"A Clergyman's Widow," for St. John's College.....</i>	5 00	
<i>Worcester Co—Snow Hill Woman's Missionary Association.....</i>	2 50	
<i>Miscellaneous—Through Woman's Auxiliary, for "Bishop Boone" Scholarship, St. John's College.....</i>	180 00	
	1,897 68	
MASSACHUSETTS.		
<i>Andover—Christ Church.....</i>	5 00	
<i>Boston (Jamaica Plain)—St. John's.....</i>	21 50	
(Dorchester)—St. Mary's, at discretion of Rev. J. Robert Love, M.D., \$38.57; Missionary Boxes, \$4.....	42 57	
Trinity, of which for St. John's College ("over and above appropriation) altogether an extra, entirely additional to any-		
thing that the College would otherwise have received, \$1,000; "Miss M. A. G., at discretion of Dr. Laning, \$50; through Woman's Auxiliary, for "Christian Renton Loring" Scholarship, Bridgman Memorial School, \$25.....	3,809 00	
<i>Brookline—St. Paul's.....</i>	417 65	
<i>Cambridge—St. John's Memorial Chapel, of which "two Communicants," 5 cents weekly, \$5.30.....</i>	8 20	
<i>Dedham—Good Shepherd, Missionary Box 3,525.....</i>	10 00	
<i>Groton—"C. and F.".....</i>	3 50	
<i>Holyoke—St. Paul's S. S., for Jaffa.....</i>	10 00	
<i>Lowell—St. Anne's.....</i>	39 55	
<i>New Bedford—Grace.....</i>	90 60	
<i>Quincy—Christ Church, the Rev. and Mrs. T. A. Snively's Missionary Box.....</i>	5 20	
<i>Salem—Grace.....</i>	27 61	
<i>Springfield—Christ Church, for Japan.....</i>	58 89	
<i>Taunton—St. Thomas'.....</i>	121 75	
<i>Waltham—Christ Church.....</i>	77 00	
	4,748 02	
MICHIGAN.		
<i>Detroit—St. John's.....</i>	288 12	
<i>Port Huron—Grace.....</i>	6 50	
	294 62	
NEW HAMPSHIRE.		
<i>Concord—"T. G. V.".....</i>	5 00	
<i>Manchester—Grace.....</i>	6 56	
	11 56	
NEW JERSEY.		
<i>Beverly—St. Stephen's.....</i>	14 50	
<i>Burlington—St. Mary's.....</i>	17 90	
<i>Elizabeth—Christ Church.....</i>	25 00	
"M. H. M.".....	10 00	
Branch Woman's Auxiliary, for Cuba, \$6; Japan, 90 cents.....	6 90	
<i>Fairview—Trinity, Missionary Box.....</i>	2 16	
<i>Glassboro—St. Thomas'.....</i>	7 11	
<i>Navesink—All Saints' Memorial.....</i>	1 50	
<i>New Brunswick—St. John Evangelist, of which 6 Missionary Boxes, \$12.08 (including \$1.20 for Japan).....</i>	55 83	
<i>Princeton—Trinity.....</i>	56 25	
<i>Riverton—Christ Church.....</i>	10 00	
<i>Salem—St. John's.....</i>	41 00	
	249 15	
NEW YORK.		
<i>Barrytown—St. John the Evangelist Memorial.....</i>	12 50	
<i>Briar Cliff—All Saints'.....</i>	24 07	
<i>Fordham—St. James', Woman's Auxiliary, of which for Miss Michie's salary, \$25.....</i>	35 50	
<i>Phillipsetown—St. Philips in the Highlands.....</i>	21 90	
<i>Monroe—Grace, "A Member," for Insurance dues, Rev. Mr. Quinby.....</i>	6 00	
<i>New Brighton—Christ Church.....</i>	1,058 88	
<i>New York—Annunciation.....</i>	20 97	
Ascension Memorial Chapel.....	10 00	
Calvary, Woman's Mission Association, for Rosa Sayres' Memorial School.....	30 00	
Calvary Free Chapel, Woman's Foreign Missionary Association, for Africa.....	38 70	
Grace, Woman's Foreign Missionary Association, for support of Mrs. Fair, \$50; Scholarship Girl's School, Tokio, \$50.....	100 00	
Heavenly Rest.....	250 00	
Holy Communion.....	200 00	
Holy Sepulchre, for China.....	15 00	
(Harlem)—Holy Trinity.....	62 29	
Incarnation, through Woman's Auxiliary, for "Arthur Brook's" Scholarship, Emma Jones' School.....	40 00	
(Harlem)—St. Andrew's, Missionary Box.....	2 55	
St. Bartholomew's.....	1,250 00	
St. George's, "A Member,".....	1,000 00	
St. Luke's.....	138 70	
(Manhattanville)—St. Mary's.....	10 00	
St. Philip's.....	45 00	
St. Thomas of which "A Member," \$35; Woman's Missionary Association, for Foreign Missionaries' Fund, \$15; Miss Nelson's salary, \$17; Miss Michie's salary, \$10.....	932 85	
Trinity, "A few Member's," for "Bishop Hobart" Scholarship, Baird Hall.....	40 00	
<i>Miscellaneous—"Miss M. B. T., through Woman's Auxiliary, for Medical Depart-</i>		

ry" Scholarship, Hoffman Institute, \$37.50..	75 00
Henrico Co.—Moore Memorial Church.....	17 00
St. Andrew's, of which Miss M. B. Harrison, for Africa, \$5; Jaffa, \$5.....	20 00
Rt. Rev. F. M. Whittle, D.D., for Africa.....	20 00
Matthews Co.—Port Haywood, for "Kings- ton" Scholarship in Cape Mount School.....	25 00
Norfolk Co.—Elizabeth River Parish, Christ Church.....	10 00
Elizabeth River Parish, St. Luke's, "A Member," Missionary Box 14,252, \$7; for the Debt, \$2; "Charley" for Japan, \$2.....	11 00
Elizabeth River Parish, St. Paul's.....	76 30
Princess Anne Co.—Lynn Haven Parish, for "Lynn Haven" Scholarship in Cape Mount School.....	5 50
Roanoke Co.—Big Lick Missionary Society, for Africa.....	14 00
Rockbridge Co.—Lexington Colored S. S. for Bishop Penick's work.....	7 02

WESTERN MICHIGAN.

Battle Creek—St. Thomas.....	9 00
------------------------------	------

WESTERN NEW YORK.

Geneva—"A Friend".....	100 00
Rochester—St. Luke's, of which Woman's Missionary Association, \$141.15.....	188 11

WEST VIRGINIA.

Berkely Co.—Mt. Zion.....	5 00
Jefferson Co.—St. Andrew's Parish, Zion, of which for "Rev. H. W. Parker" Scholarship, Bishop Boone Memorial School, \$8.75; Mis- sionary Boxes, \$6.25; S. S., including \$25 for Jaffa, \$28.94.....	86 97

WASHINGTON MISSION.

Olympia—St. John's.....	6 75
Vancouver—St. Luke's Missionary Box.....	10 00

443 44

9 00

9 00

100 00

188 11

288 11

5 00

86 97

91 97

16 75

LEGACIES.

Albany, Troy—Estate of Miss Fanny E. Tuttle.....	1,825 34
C. N. Y., Auburn—Estate of Mrs. Laura Will- iams.....	125 00
N. Y., Newburgh—Estate of Commodore J. H. Graham.....	10,981 70

12,932 04

MISCELLANEOUS.

U. S. Coupons.....	186 25
Interest.....	195 45
Mexican League, of which for Scholarships, \$481.50; Miss Grut's salary, \$42.25; Theo. Seminary, \$1.84.....	1,200 00
Cash.....	54 00
"Z".....	20 00
"Anonymous".....	1 00
Proportion of General Missions received dur- ing January (see p. 145.).....	624 35

2,281 05

Receipts for the month.....35,260 56

Amount previously acknowledged.....23,532 82

Total receipts since September 1st, 1880. \$58,793 88

ANALYSIS OF RECEIPTS.

For "Specials" (of which applying on appro- priation \$92).....	8,208 24
Work of the Committee for Foreign Missions (of which from Legacies, \$14,826.54).....	50,585 14

Total.....\$58,793 38

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st next.....	158,000 00
Sum above acknowledged, exclusive of "Specials".....	50,677 14

Still required.....\$107,732 86

ACKNOWLEDGMENTS
OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from January 1st, to February 1st, 1881.

ALBANY.	
Delhi—"Anonymous".....	10 00
CALIFORNIA.	
Martinez—Mrs. James Abercrombie.....	2 00
GEORGIA.	
Atlanta—Mrs. George Willege.....	2 50
MARYLAND.	
Baltimore—Branch League.....	250 00
MASSACHUSETTS.	
Longwood—Master Philip S. Parker.....	10 00
MICHIGAN.	
Grass Lake—"A Communicant".....	1 00
MINNESOTA.	
Faribault—Miss Wickersham.....	1 00
NEW JERSEY.	
Elizabeth—St. John's Intermediate S. S. Class.....	15 00
NEW YORK.	
New York—Calvary, Miss Hamilton, toward "Bishop Riley" Scholarship, \$30; George Bell, Esq., \$25, through Woman's Foreign Missionary Association.....	55 00
Holy Communion, Mrs. J. A. Lowery, \$12; Mrs. Kittell, \$2; Mrs. Julia C. Jones, \$10; Mrs. Peacock, 25c.; Mrs. J. G. Barnard, \$6; Mrs. Aldrich, \$18.....	48 25
Holy Trinity, Mrs. T. S. Clarkson.....	3 00
Incarnation, Sunday school Mite Chests, through Miss Campbell.....	33 00
St. Barnabas' Chapel, Rev. J. H. Apple- ton.....	1 00
St. Mark's, Mrs. E. Duykink, \$5; Mrs. Goellet, \$10.....	15 00
NORTHERN NEW JERSEY.	
South Orange—"Anonymous".....	5 00
OHIO.	
Cleveland—St. Marks' Young Girl's Missionary Society.....	3 00
Marion—St. Paul's two S. S. Classes, through Woman's Missionary Society.....	3 00
PENNSYLVANIA.	
Dixmont—"Anonymous".....	5 00
RHODE ISLAND.	
Bristol—St. Michael's.....	40 00
Newport—Emmanuel.....	25 00
Providence—All Saints, Memorial, \$5.70; "Lit- tle Gurdy" Scholarship, \$40.....	45 70
*Receipts for the month.....	
Amount previously acknowledged.....	10,772 10
Total receipts since April, 1880.....	

849 45

10,772 10

\$11,621 55

* No part of the above sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received by them from the "League" are included in such receipts.

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with twelve assistant teachers
(Greek).....Athens.

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop.
(At home.)

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....Cape Palmas.
The Rev. R. H. Gibson (Liberian) suspended.....
The Rev. M. P. Valentine Keda (Native).....Cavalla.
The Rev. Wm. Allan Fair.....Cape Palmas.
The Rev. O. E. Shannon Henrie (Native).....Hoffman Station.
The Rev. Harry C. Merriam Nyema (Native).....River Cavalla.
H. W. Dennis Hne, M.D. (Native), Missionary Physician.....Cape Palmas.

Mrs. Fair.....
Mrs. S. J. Simpson (Liberian), Teacher.....
Mrs. Ann Toomey (.....) Orphan Asylum.....
Alonso Potter Dowe (Native), Teacher.....Hoffman Station.
Richard Killen Nyema,.....Rockbookah.
A. H. Vinton Foda.....Cavalla.
E. W. Appleton Wade.....Fishtown.
T. C. Brownell Gabla.....Cavalla.
Joseph Elliott Nim'ne.....

Also three Student Teachers.
Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....Bassa.
*The Rev. J. G. Monger.....Sinoe.
*George A. Dunbar (Liberian), Lay Reader.....

Monrovia and Cape Mount District.

The Rev. Edward Hunte (Liberian).....Crozierville.
The Rev. John McNabb.....Cape Mount.
The Rev. Curtis Grubb, Jr.....
Mrs. Grubb.....
Miss Margaret Thomas.....
Miss Charlotte Hogan (Native), Teacher.....

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHEWSKY, D.D.,
Missionary Bishop, Shanghai.

The Rev. Robert Nelson, D.D.....Shanghai.
The Rev. Elliot H. Thomson.....
The Rev. Kong Chai Wong.....
The Rev. William J. Boone.....
The Rev. Yung Kung Yen, M.A.....
The Rev. Hoong Bok Woo.....Wuchang.
The Rev. Wm. S. Sayres.....Shanghai.
The Rev. Daniel M. Bates.....Wuchang.
The Rev. Sung Tsz Yang.....Shanghai.
The Rev. Sung Lu Chun.....
The Rev. Zu Soong Yen.....
Henry W. Boone, M.D., Missionary Physician.....(In Passage).
William A. Deas, M.D.....
Mrs. Schereschewsky.....(In U. S.)
Mrs. Nelson.....Shanghai.
Mrs. Thomson.....
Mrs. W. J. Boone.....
Mrs. Bates.....
Mrs. H. W. Boone.....
Miss Mary C. Nelson.....
Miss Josephine H. Roberts.....Wuchang.
Miss Wong.....Shanghai.

Also fourteen Candidates for Holy Orders, three Postulants,
and thirty-one Catechists, Teachers, etc.

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....Osaka.
The Rev. J. Hamilton Quinby.....(At Home).

* These two are not supported by the Board.

JAPAN—(Continued.)

The Rev. William B. Cooper*.....Tokio.
The Rev. Clement T. Blanchet.....
The Rev. Theodore S. Tyng.....Osaka.
The Rev. John McKim.....Tokio.
The Rev. E. R. Woodman*.....Osaka.
Henry Laning, M.D., Missionary Physician.....Tokio.
Mr. James McD. Gardiner.....
Mrs. Cooper*.....
Mrs. Blanchet.....Osaka.
Mrs. Tyng.....(At Home).
Mrs. Quinby.....
Mrs. McKim.....Tokio.
Mrs. Woodman*.....Osaka.
Miss Ellen G. Eddy.....Tokio.
Miss Florence R. Pitman.....Tokio.
Miss Beila T. Michie.....(In Passage).
Also three Candidates for Holy Orders, and fourteen Catechists,
Teachers, and Bible Readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:

The Rev. J. THEODORE HOLLY, D.D.....Port-au-Prince.
The Rev. St. Denis Bauduy.....
The Rev. Pierre E. Jones.....Jeremie.
The Rev. Charles E. Benedict.....Arc Cayes.
The Rev. Louis Duplessis Ledan.....Torbeck.
The Rev. Alexander Battiste.....Port-au-Prince.
The Rev. C. O. Myrthill.....Gros Morne.
The Rev. F. J. Brown.....Acul.
The Rev. H. Michie.....Trianon.
The Rev. J. Willowbe.....Petit Fond.
The Rev. Jean J. Constant.....Bateau.
There are besides, two Candidates for Holy Orders, and seven-
teen Lay Readers and Catechists, who receive no
support, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in
Mexico (other than the Bishop of the Valley of Mexico) receive
stipends out of the appropriation of the Board of Managers:

The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the
Valley of Mexico, Mexico.
The Rev. PRUDENCE G. HERNANDEZ, Bishop-elect of
Cuernavaca.
The Rev. T. VALDESPINO, M.A., Bishop-elect of the
City of Mexico.....Mexico.
The Rev. I. Maruri.....
The Rev. J. L. Perez.....
Mr. A. E. Mackintosh, Business Agent.....
Mr. J. Ramirez, Lay Reader.....
Mrs. Herman Hooker.....Girls' Orphanage.
Miss Anna Grut.....
Mr. J. Del Corral, Teacher, Cathedral Boys' School.....
Mr. M. Mereno, Teacher.....
Mr. J. Linare, Teacher.....
Mr. J. Mota, Teacher.....
Mr. J. Trujillo, Teacher, St. Joseph's Boys' School.....
Mr. R. Betancourt, Lay-Reader.....Diocese of the Valley.
Mr. J. Ramirez, Lay-Reader.....Xochitenco.
Mr. E. Lopez, Lay-Reader.....Tlanahuales.
Mr. J. Flores, Lay-Reader.....San Pedro Martir.
Mr. H. Lozada, Lay-reader.....Tetelo.
Mr. J. Alvarez, Lay-reader.....Jocuingo.
Mr. A. Carrion, Lay-reader.....Nopala.
Mr. I. Bustamante, Lay-reader.....
Mr. Jacinto Hernandez, Lay-reader.....Cuernavaca.
Mr. Joaquin Hernandez, Lay-reader.....
There are besides, sixteen Candidates for Holy Orders and
thirty-eight other Lay Workers.

* Present P. O. Address, Yokohama, Japan.

Boxes and Parcels for Foreign Missions.

BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	5 cts.
Book Packets, each two ounces, or fraction thereof.....	2 cts.
HAITI—[Steamers [Weekly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.....	
MEXICO.—[By steamers about twice a month.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.....	2 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX & ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each by Express.

Returns are to be made Semi-annually, at Christmas and Easter. Remittances accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church 23 Bible House, New York, where the books of the Association are kept.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

By request of the New York Committee on Work for Domestic Missionaries, we print in our Department for this month the following Minute adopted by the Ladies' Missionary Society of St. Thomas' Church, New York City; in this way testifying to our own appreciation of the goodness of heart, earnestness of purpose, and abundance of labors of her whom it commemorates.

WHEREAS, in the ordering of Divine Providence, Mrs. SOPHIA B. COLLINS, a valued and most efficient member of our Association, has been removed by death, the Secretary is instructed to place upon the record of the Association, the following Minute:

In lamenting the decease of Mrs. Collins, and her absence henceforth from our fellowship and labors, we are consoled by the fact that during a period of nearly thirty years she has been permitted to exercise in this Parish, her special gifts, as a co-worker with CHRIST, in relieving the poor, and especially in promoting the Missionary work of the Church. If any peculiar honor should be

accorded to a pioneer, our late associate deserved it, for an energy which never wavered, and for a spirit of devotion which never yielded to discouragement, even in days when there was comparatively little to inspire the ardor and enthusiasm which now exist. During recent years, and in connection with the Ladies' Auxiliary work, Mrs. Collins has been chiefly devoted to the preparation of boxes for our Missionaries and their families, at remote points of the field. It was to her "a work and labor of love," and members of this Association, who from time to time aided her in this department, will recall not only her unwearied diligence, but the delight with which she learned that her labor had not been in vain, from letters of acknowledgment, which went to her heart, and impelled her to fresh exertions.

A trusty and faithful servant of the LORD has gone from our midst; one, who like Dorcas in the early Church, was full of good deeds. May we who survive, press the more earnestly toward the mark for the prize of our high calling.

LETTERS FROM WESTERN MISSIONARIES.

OCTOBER 28th, 1880.

DEAR MISS EMERY: The "wish" of the Woman's Auxiliary has just come into our home, and unfolded its sheltering wings, like the angel of benedictions. The visit, like all angelic visitations, was entirely unexpected. But to us who are lost and buried under labors, burdens and cares, in this wild, busy, worldly, border town, the wish of the Woman's Auxiliary is the voice, the gladdening voice, of Christian friends.

I have filled up the "blanks" and enclose them with a list of "needs."

Although here, east of the Mississippi river, I am among the same class of people that are in Leadville and in Deadwood. Indeed, it seems as if the fathers and husbands and

sons and brothers of half the people here, were out in the Territories more or less of their time; and the number of young people who leave for homes in the farther west is increasing constantly. And the same is true of all the north-western States; they are the natural nurseries to the Territories. Hence the important fact that Illinois, Wisconsin, and Minnesota are the true Missionary centres of all the Territories of the far West; for in these States are born and educated and trained three-fourths of all the English-speaking settlers who move into the Territories.

To illustrate this, let me cite the following facts:

This is a growing city of 10,000 inhabitants. Most of these people are from the

New England and Middle States, and others from those States are still coming here all the time, and settling down, and raising families of children. But what becomes of these children who are born and educated here? Why, three-fourths of them go away and push on into the Territories, just as their parents left the East and came here; and thus the main tide of emigration moves westward by generations, rather than by individuals. The first generation come from the East into the Western States and here live and die; but the second generation, composed of their children, push on into the Territories, and there live and die. Hence the importance of sustaining the Missionaries who are on the borders of the border States; for these are the teachers in whose care God's Providence has placed the childhood of the men and women who are to be the future fathers and mothers of the Territories.

These are facts which have been largely overlooked, both in the East, and in the Missionary Jurisdictions in the Territories; but they are of vast importance in the General Missionary work of the Church; for it is easier and cheaper to make Christians of the children and young people who are here in their homes, than it will be to "convert" them after they have left the shelter of their homes, and are scattered among the towns of Idaho, Dakota, Colorado, etc., as men and women.

Here in the West, on religious matters, nearly the entire masses of our people are all adrift! Not one in ten believes in a God or in a future life. And Herbert Spencer has "more disciples" than has the SAVIOUR of the world! That may strike you as a strong statement, but it is *less than the truth*. The preacher who is up with the times and can look at old facts from the new standpoint, and present the old truths in a new dress, is in demand, and finds as intelligent and eager listeners as ever hung on a speaker's lips. But the preacher who is still in the "old ruts" as they here say, cannot get even sympathy and respect, and is left with only empty benches for a congregation.

Our Mission is growing in importance and numbers every day; but it has been and is a desperate struggle. Although in a growing manufacturing city of 10,000, where the corner-stone of a church was laid eight

years since, the church was left unfinished, and the Mission abandoned two years ago. Last spring I hired \$500 out of the bank, and came on here, believing that something could be done. For the first three months, no one would *do* anything, and no one would *give* anything, but all said, "You will starve. Why did you come here?" I attended to all the work of the Mission, spiritual and temporal. My wife played the organ and sang the Service, and my oldest son, fourteen years of age, acted as sexton and usher. We are doing the same now, and the result is, a Mission that is almost self-supporting, with large and growing congregations, and a Missionary who is still \$300 in debt for the money he borrowed to start this work!

A *free thinker* made me a present of a hundred volumes which set forth the "liberal side" of all questions. If some devout *Christian* would only manifest the same amount of zeal for the orthodox side of truth, I would be well equipped for work in one of the most important and promising Missions in the north-west. I greatly need Rawlinson's "Five Great Monarchies of the Ancient Eastern World;" Milman's "History of Christianity;" also "The History of Latin Christianity," by the same author.

But, if your patience has held out while leading you to read thus far, I beg your pardon for writing so much. I resigned my Parish and came into this Mission without a pledge, without a promise, without help of any earthly kind. I have been here six months, and all that I have had from outside of this Mission has been \$65. Is it any wonder that my wants have become *needy*?

Faithfully yours.

DECEMBER 14th, 1880.

To the Woman's Auxiliary to the Board of Missions:

DEAR FRIENDS: It is with pleasure that I acquaint you somewhat with the needs and circumstances of this Mission.

I do not expect that we shall receive all we need, for I feel too well the same want is in many Parishes, and to satisfy ours, would be to deprive others. I give so full a description that you, who are the workers, can better judge what to send, assuring you, though but one want be satisfied, we shall be thankful.

The Mission at one time bid fair to be-

come one of the first in the Diocese, but the railroad was built, against the people's expectations, on the other side of the river, and as a result, the towns on this side have become "dead towns."

There are three Mission stations left of seven, one of these being a Parish in name as the centre of the field, but owing to the poor condition of the people I am unable to live there. There was a parsonage built by two prominent men, but never given to the Church. They "fell out" and the people could not afford to buy it. They have now left.

The money I get from all my stations barely meets the cost of rent, so I live in B—, where whole houses rent for the paying of the taxes, two and three dollars per month. I pay two, \$24 per annum. The country and surroundings in summer time are very romantic, grotesque and beautiful. In one spot the high hills of the Mississippi so completely shut one in, that one feels a sense of loneliness, dreariness and exile, but by ascending winding paths one gains the top, and a sense of grandeur, magnificence and majesty is felt by the traveller. In winter on these ridges it is cold, bleak and desolate, as also is it when the wind blows up and down the valleys, penetrating to the very bones.

Being a hilly country, and the people poor, the roads are bad and dangerous the whole time. Heavy rains pouring down from the great hillsides constantly wash deep gullies in the road. In the fore part of winter, before the road is broken along or over these hills, it is very dangerous, for the snow fills up the gullies and the surface is a treacherous level. As I travel these roads every Saturday, Sunday or Monday, I am very often the first to break the road after a fall of snow, and one has to do it by feeling rather than memory, for there are so many gullies it is impossible to remember exactly where they are. Then again I am the only one that constantly drives a single horse. The track is, therefore, beaten for a team, which I cannot afford, and this again makes it dangerous, for a foot one way or another may roll you into a river, or else down a bank varying from ten to one hundred and fifty feet. The roads are not only gullied, but very sidling and in places very stony. There have been two or three drowned, attempting to cross the swollen rain stream as it rushes on in its maddened,

foaming haste to the Father of Waters, which stream is almost dry two hours after a heavy rain.

From B— to C— is fourteen miles, and owing to the road, the weather, and the carefulness of my horse, it took me Sunday week five hours and a half to travel from one place to the other.

From B— to H— by the better of two roads is twenty-eight miles, by the worse, for one horse, twenty-four miles, and in the finest weather it cannot be travelled in less than four and a half or five hours, and this is good travelling, over hills, with one horse.

Every other week I have to travel about fifty-six miles, and the week between, only twenty-eight, without counting visits to the sick. I carry a gun with me, and if I see any lawful game I shoot it, and this saves the butcher's bill. I almost believe he thinks we live on bread fare.

When I first commenced my journeyings I had pains in various parts of my body, but have gotten over them, for which you do not know how pleased and thankful I am.

In money matters, I receive \$300 from the Bishop, and in four months from all sources I received but \$40. Out of this I have to keep house and horse, buggy and harness, with all other expenses, which in winter are not few. Knowing that if I travelled by train, when I came to the Mission, I could hold Service only once a month, and wishing to give the people all God's services I could, I went in debt for \$100 in order to get a good horse and buggy for this, almost mountainous, work, out of which at present I have paid \$25, but have in faith to go again in debt for a trifle more, as my buggy will not answer for winter travelling.

I could tell you of more Missionary work, of sleeping out at night in summer and fall, and in the chancel of a half-built church with no windows, till I was literally frozen out, my horse-blanket being my bed-clothing, and some books my pillow; or of finding a place to put my horse on a rainy night and none to put myself; but the details take up so much of my hurried time that I cannot enter into them. I must ask you to excuse this; the paper, the scrawl, and my method of telling it; I have rather given you some thoughts as they came into my head than a systematic description. Thanking you for your present kindness,

I am, very sincerely, yours in CHRIST.

P.S.—We have three Sunday-schools, each flourishing. At B—, there are now no services but our own and the Roman Catholic. So I get all the Protestant children of the place that go to Sunday-school.

The round trip as per notice, is seventy-six miles, which I travel the hottest days in summer without any covering over my buggy.

MY DEAR MISS EMERY :—Your yearly letter has come again. God bless the members of the Woman's Auxiliary ! What would the poor Missionary, on a salary of four hundred dollars, do without their aid ? I cannot see how I could possibly get along without the box.

You ask me to write something about my work. Imagine, if you can in this part of the nineteenth century, a little town of near 2,000 inhabitants, situated on a hill and surrounded on all sides by mountains—a beautiful town it is—fifty miles from the railroad on the south, and seventy-five miles from one on the north, many of whose inhabi-

tants have never seen a locomotive ; an old place settled some fifty years, and which is now nearly if not quite that far behind the times. Imagine such a place if you can, and you have before you the town in which I live. Almost every denomination is represented, and as would be expected, people are set in their ways. Everything moves on slowly, *very* slowly ; people do not change easily, and neither do they care much for anything better because they know of nothing better. Surely not much growth can be expected here, and growth must be after long struggling and patient waiting ; but we are not without it. Twenty were confirmed at the last visitation of the Bishop, and inroads were made into families which before were far off from the Church. Bitter prejudice is done away, and our congregation is steadily increasing. Our people are poor, as far as money is concerned, because we have no staple and are far from market ; this is the cause of the small salary of your Missionary.

Your brother in Christ.

THANKSGIVING AT ST. MARY'S SCHOOL, SANTEE AGENCY.

DECEMBER 4th, 1880.

MY DEAR MISS EMERY : Several months have passed since my arrival here, yet I recall most vividly the pleasure afforded me in realizing for myself much that has been said and written by others in regard to the advancement of the Dakotas, adults and children, who have been benefited by Christian example and instruction, and am surprised to see what has been accomplished at Santee.

Our girls show that they have been under excellent discipline, and seem happy and contented in their school home. I think the ladies have great cause to be proud of some of the older girls, who are thoughtful, lady-like and studious, and whose example we trust will prove of great good to this people in the future.

We have some very bright and interesting little ones ; one in particular, whom we speak of as Mopsy, because of her hair

standing straight up. She has such a cunning way of looking up at one and then ducking her head. Indeed, each one is an object of interest. I know no difference ; often forget they are little Indians, and find myself talking to them as though they were white children.

On Thanksgiving Day they had one of the nicest of dinners and were permitted to speak in Dakota, a privilege you would be assured they enjoyed, could you have heard them. After dinner they were treated to apples and had corn to pop, the latter being some of the fruit of their gardening last spring. In the evening we had a merry time, and at nine, assembled around the stove and sang an evening hymn, after which we ascended to St. Agnes' Hall where all united in the Evening Prayer. After a series of tuckings-in and good-nights, it was a grateful and pleasant sight to see our little flock so comfortably cared for.

CHRISTMAS AT ONEIDA.

ONEIDA, WIS., January 19th, 1881.

MISS JULIA C. EMERY—*Dear Madam:* Last Christmas at the Hobart Church Indian Mission was for us all a happy day indeed. The kind gifts from the Woman's Auxiliary contributed greatly to make many a poor In-

dian child forget, for the time being, all its sorrows. And the infirm, the sick, the very poor of the aged members of the Mission Parish, as well as the Missionary's family, shared the benefits of the good boxes sent. We desire to thank you most sincerely for

directing the Christmas boxes to be sent to us.

We had a great many to supply, but all received something, and all showed a becoming gratitude for the gifts. The school-children were provided with some clothing a few days before Christmas, and on Christmas evening they had a grand tree in church, with which the children and their parents were well pleased.

I wish there had been more clothing for boys, for they were so grateful for what they received. The girls were well supplied. Toward the last of June I hope to be able

to distribute clothing again to the school-children; it is a great help to them, and also to us in our work. I am anxious also to make some improvements in and about the school-house. Nails and paints, and oils and glass will be most useful in this work. The Indians have raised some money lately to pay for some lamps we have bought for the church. They cheerfully help the Mission all they are able. They are, for the most part, quite poor, owing to a lack of employment.

Very respectfully and thankfully yours.

THE NIOBRARA STORE-ROOM.

VERY grateful to the friends of the Mission who are accustomed to make up boxes of useful articles to supply its needs, I desire to mention some changes in the directions heretofore given, which are made necessary by changes in the condition of things out here.

Boxes intended for the *personal* use of the Missionaries should never be sent to the Niobrara Store-Room, but always directly to the Missionaries themselves.

Boxes made up for a particular station should not be sent to the Niobrara Store-Room, but to the Missionary in charge of that station.

Boxes sent to the Niobrara Store-Room will be sorted out and distributed under the Bishop's direction according to the needs of the different parts of the whole field.

They should be directed to Bishop Hare, Yankton Agency, Dakota, via C., M. & St. P. R. R.

Notice that a box has been shipped and a list of the articles it contains should always be sent to the person to whom the box has been directed.

Each box should invariably have the initials of the Parish, Society or individual from which it comes, marked in small letters in one corner.

Freight is paid according to the weight. Do not fill vacant space therefore with newspapers, pamphlets and others things of little value. Boxes should never be sent by express but always by *fast freight*.

The articles now most needed are shoes and stockings for women and girls, shoes and boots for men and boys, outside garments for men and boys (coats, vests, pants, hats,

shirts of any stout material for boys from 8 to 18 years, handkerchiefs). *Sheets, blankets* and *comfortables*, and *coverlids* for double beds; *tablecloths* and *table-napkins*; and *towels* and *rollers* in abundance, part of them coarse and heavy for the use of the scholars, and others of finer quality for the teachers. No *undergarments* for men, women or children will be needed at present.

Unbleached muslin, calico and flannel, in the piece, *needles, thread, thimbles*, etc., for use in the sewing-schools; *groceries* and *hospital stores* are always needed.

The following contributions have been received at the Niobrara Store-Room since our last acknowledgment in this magazine. They were duly acknowledged by letter to the respective donors at the time of their arrival. No words can adequately express how useful the contents of these boxes and barrels have been or how much the donors have done to lighten our boarding-school and Mission work, to adorn and furnish our dwellings and to cheer our hearts. Remember them, O LORD, for good.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

One box, Employment and Missionary Society, Church of the Saviour, Philadelphia, Pa.

One barrel, St. John's Church, Stamford, Conn.

One barrel, Mrs. Williams and Mrs. Wm. Fitch, Norwich Town, Conn.

One box, the Rock Point Branch of the Woman's Aux. Society, Burlington, Vt.

One box and barrel, per Mrs. Russell, East Orange, New Jersey.

Two barrels, Elizabeth Branch of the

Woman's Aux. Society, per Miss E. G. Halsey, Secretary, Elizabeth, N. J.

One box, per Miss Julia C. Emery, New York, N. Y.

One box, The Ladies' Society, per Rev. Samuel Marks, Huron.

One box, St. Michael's Church, Trenton, N. J.

One package, Grace Church, Salem, Mass.

One box, St. Mark's Guild, St. Mark's Church, Brooklyn, N. Y.

One box, Mrs. Whitman's Bible Class, Trinity Church, Boston, Mass.

One box, from ladies of St. Thomas' Church, New York, N. Y.

One package, gift of a little girl, per Mrs. C. M. Magher, Wilson, N. C.

One barrel, Christ Church Chapel, per Mrs. Richard Biddle, Philadelphia, Pa.

One box, Mrs. Emma Withington, The Briars, Baraboo, Wis.

Two boxes, Helping Hand Society, St. James' Church, per Miss J. A. M. Amory, Roxbury, Mass.

One barrel, St. Stephen's Sunday School, Beverly, N. J.

One barrel, Samaritan Aid Society, per Miss Messenger, St. Ann's Church, Brooklyn, N. Y.

One barrel, N. New Jersey League; no advice received.

One box and barrel, Mrs. John Markoe's Bible Class, Philadelphia, Pa.

One box, Calvary Church, Germantown, Philadelphia, Pa.

One barrel, per Mrs. H. S. Horton, Secretary, Pomeroy, Ohio.

One box, per Mrs. Josephine L. Deyo, Secretary, Yonkers, N. Y.

One box, per Mrs. Isabelle L. Dandridge, Flushing, N. Y.

One box, Miss E. Clarkson, Potsdam, N. Y.

One box, Mothers' Meeting of Christ Church, Reading, Pa.

One package, Mrs. H. J. Brown, Ann Arbor, Mich.

One box, from little girls, per Miss Fanny L. Chipp, Oyster Bay, L. I.

One box, Church of the Nativity, Bethlehem, Pa.

One box, Ladies of Calvary Church, Germantown, Philadelphia, Pa.

One box, Indian Hope Association, per Miss A. W. Pearsall, Philadelphia, Pa.

One bale, Ladies' Mission Aid Society, Bryn Mawr, Pa.

One box, St. Thomas' Ladies' Mission Association, New York, N. Y.

One box, St. Luke's Sewing Society, per Mrs. J. L. Lumberger, Lebanon, Pa.

One box, from several ladies of St. Paul's

Church, per Mrs. J. L. McLane, Baltimore, Md.

One barrel, Mrs. Chas. R. Marvin, Brooklyn, N. Y.

One barrel, Mrs. Annie G. Kennedy, New Haven, Conn.

One barrel, Woman's Aux. of C. N. Y., per Mrs. Mary D. Burnham, Syracuse, N. Y.

One box, Christ's Almoner Society, of Grace Church, Brooklyn, N. Y.

One barrel, The Samaritan Aid Society, Brooklyn, N. Y.

One, box and barrel, The Ladies' Aid Society of Grace Church, Haddonfield, N. J.

One, box and barrel, The Northern New Jersey Mission League, East Orange, N. J.

One package, Miss Theodora Beard, Dover, N. H.

One box, Ladies' Society, Van Deusenville, Mass.

One box, Industrial School of Christ Church, Oyster Bay, N. Y.

One box, Indian Hope Association, per Miss A. W. Pearsall, Philadelphia, Pa.

One box, St. Luke's Church, Germantown, Pa.

One box, Mr. and Mrs. William Platt Pepper, Philadelphia, Pa.

One barrel, Samaritan Aid Society of St. Ann's Church, Brooklyn, N. Y.

One package, Sunday-school Class of Mrs. F. W. Case, Columbus, Ohio.

One package, Employment and Mission Society of the Church of the Saviour, West Philadelphia, Pa.

One barrel, The Woman's Auxiliary of St. Luke's, Marietta, Ohio.

Two boxes, per Miss Julia C. Emery, New York, N. Y.

One box, The Woman's Auxiliary of Trinity Church, Easton, Pa.

One box, Ladies' Society of St. Georges, Church, Flushing, N. Y.

Three barrels, the Missionary Committee of St. James' Church, New London, Conn.

One barrel, from Wilmington, Del.; no advice received.

One box, Woman's Aux. Missionary Society of St. Peter's Church, West Chester, N. Y.

Three barrels, St. James' Parish, New London, Conn.

One box, Sunday-school of St. Stephen's Church, per the Rector, Beverly, N. J.

One package, Mrs. E. B. Tower, Cambridge, Mass.

One box, Trinity Church, Southport, Conn.

One box, Ladies' Aux. of St. Thomas' Church, New York, N. Y.

One box, Indian Hope Association, per Miss A. W. Pearsall, Philadelphia, Pa.

One quilt, Children of Mrs. M. J. Whaley, Whaleyville, Md.